The Lutheran Outlook

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LUME XV APRIL, 1950 NUMBER 4

Pointed Paragraphs

WHO'S WHO

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HIGH DEGREE

Bucknell now awards the honorary degree of Ph.T. to all wives of recent Bucknell graduates. The letters refer to "Pushed Husband Through" and the legal looking document reads, in part: "It is the wish and hope of the undersigned that although the spouse of the aforesaid Ph.T. may henceforth wear the academic cap and gown throughout the happy years to come, the aforesaid Ph.T. will continue to wear the academic pants."—*Trends.*

The day we decide that the government is our brother's keeper, that day the spirit of compassion will have been lost. If we abandon private charity, we will have lost something vital to America's material, moral and spiritual welfare.—Herbert Hoover.

"CONTINUE"

One word in the presidential order to the Atomic Energy Commission must have caught the eye of every careful reader. We are sure it did not escape the Russians. That was the word "continue." "I have directed the Atomic Energy Commission to *continue* its work on all forms of atomic weapons, including the so-called hydrogen or super bomb." This language, it can be assumed, was carefully chosen, for the White House does not release an announcement of such world importance without weighing every word. Its use by the President was an acknowledgment that the agitation stirred up over whether to make or not make the bomb had been just another piece of fakery put over on Congress and the American public. Calling for discussion in congressional committees, in the press and by the citizenry was simply one more case of trying to fool the people some more of the time. The decision had been reached long ago. All the President could do was to order the AEC to go on doing what it was already doing.—*The Christian Century.*

Andrei Vishinsky is reported to be suffering from stomach trouble. Experts think that something he disagreed with is eating him.—Arthur Godfrey.

VOCATION

"All Christians are truly of the spiritual estate and there is among them no difference at all but that of function." Therefore, Luther concludes, priests at the altar "are neither different from other Christians nor superior to them, except that they are charged with the administration of the Word of God and the sacraments, which is their work and office." That their distinctiveness must be conceived in terms of function rather than of nature or status, is made unforgettably clear in one glorious sentence when Luther says: "A cobbler, a smith, a farmer, each has the work and office of his trade, and yet they are all alike consecrated priests and bishops, and everyone by means of his own work or office must benefit and serve every other, that in this way many kinds of work may be done for the bodily and spiritual welfare of the community, even as all the members of the body serve one another."—*Samuel McCrea Cavert.*

A good violinist is one with ability to play first fiddle, and a willingness to play second. —*Lutheran Hospitals and Homes Society Advocate.*

PREDICTIONS

We venture the following predictions for the second half of the twentieth century:

1. There will be a realignment of Lutheran forces in America.

2. This realignment will result more nearly in a one-third—two-third division than in a one-half—one-half arrangement.

3. The bodies now forming the American Lutheran Conference will be most affected by the new alignment.

4. The two-thirds group will include either the United Lutheran Church or the Missouri Synod, depending on which of the two first shows a readiness to form a sound Scriptural alliance on a realistic basis.

5. There will be fringe groups, perhaps more numerous than there are at the present time.

6. If a real crisis should grip our nation of a soul-stirring character resulting in a deep groping for what is eternally true and abiding, there will be one Lutheran Church in this country united on a solidly Scriptural foundation.—*American Lutheran.*

There will be no union of National Lutheran bodies in my generation... a federation will mean nothing more than what we have at present in the National Lutheran Council.—Franklin Clark Fry.

TAXES

The total burden of taxation tod has reached a dangerously high lev The present federal tax system w estimated to produce $41,000,000,0 for the current year, plus about $1 000,000,000 for states and local gover ments. Fifty-six billion is 25 per ce of the current national income. T President asks for $4,000,000,000 mor That would make it 27 per cent. If w had the Brannan plan, compulso health insurance and universal mil tary training, all advocated by Pre ident Truman, we would need abo 6 per cent more, or a total of 33 p cent.—Robert A. Taft.

LUTHERANS

They (the Lutherans) have success fully surmounted a language and cu tural handicap and today lead Prote tantism in the successful establish ment of new churches. They are ag gressively present in most America communities.

They have unusual skill in the build ing of small churches which are beau tiful and worship-inspiring. Their lit urgy is remarkable for its virility joyousness, New Testament emphasi and brevity. Their people participat heartily, joining in the prayers an singing all the responses, even with out the aid of a choir. To those wh wish to explore the possibilities o Protestant worship at its best we rec ommend visiting Lutheran churches.— *Advance* (Congregationalist.)

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EDITORIAL

THE HEADING of this editorial is the title of an article by Dr. F. Eppling Reinartz, secretary of the United Lutheran Church. The article appeared irst in *Lutheran Men,* and was reprinted in the Februry issue of the *American Lutheran.*

Toward Lutheran Unity

Dr. Reinartz says, "There are at least six reasons why strong progress toward Lutheran union has been and is being retarded." He then discusses each one of the six reasons in more detail. I do not know whether the headings over the six sections are Dr. Reinartz' own or whether they were added editorially when the article was printed. These are the headings: 1. Inspiration of the Bible. 2. Secret Societies. 3. Interdenominational Relationships. 4. "A Certain Foreignness." 5. Loyalties Die Hard. 6. We Don't All Dance. It is of the first of these six reasons as given by Dr. Reinartz that I wish to speak. Let us have his exact words:

> "There are some basic differences in the way more conservative and the more liberal Lutherans view the Bible. At one extreme are Lutherans who insist that the Bible was mechanically dictated to its writers by God Himself. At the other extreme are those who maintain that the Bible is merely one of the best records of man's search for God. What makes this difference so serious is that the extremes just stated, and divisive points of view between the extremes, are probably to be found in every one of the church bodies that ought eventually to get together."

If such extreme differences actually existed among Lutherans in their view of the doctrine of the Word, it would be serious indeed; so serious that I would despair of any possibility of union of "the church bodies that ought eventually to get together." I do not believe, however, that the differences are nearly so great as here suggested, and I have had some contact over the years with the theologians who teach the pastors who teach the people.

Consider first the statement: "At one extreme are Lutherans who insist that the Bible was mechanically dictated to its writers by God Himself." Where are these extremists? I have not met them. I do not believe that they exist. I do not know any Lutherans anywhere who hold a "mechanical dictation" theory of inspiration. In fact, I do not know any Lutherans who hold any theory at all concerning the method of inspiration. The most conservative Lutherans I know say only that they believe the Bible is inspired and is God's Word; they say nothing at all about the method God may have used. They merely accept the Bible's own statements about itself, and leave the method of inspiration where it belongs—with God Himself.

And then the next statement: "At the other extreme are those (Lutherans, I suppose he means) who maintain that the Bible is merely one of the best records of man's search for God." This is the extreme modernist, humanist position. According to it the Bible is not inspired by God. When it claims that it is, it is only an exaggerated claim of the human authors, who thus seek to give validity and authority to their writings. The Bible is really a human product, "the best record of man's search for God." As a human document it is to be classed with other such records of man's search, like the Koran and the Vedas. It differs from them only in degree, not in kind. I ask again, "Where are these extremists in the Lutheran Church?" I have not met them. I do not believe that they exist. I do not know any Lutherans anywhere who so speak of the Bible. Every Lutheran I know, even in the "more liberal" groups, believes that God is active in His Word. If there are rank humanists among Lutherans, that would certainly be an insuperable obstacle to Lutheran union.

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And then, finally, the third statement: "What makes this difference so serious is that the extremes just stated ...are probably to be found in every one of the church bodies that ought eventually to get together." Since the whole subject is Lutheran Union, I take it that the "church bodies" spoken of are Lutheran church bodies. To say that these extreme views in regard to the inspiration of the Bible probably exist in every one of the Lutheran church bodies seems to me to be a monstrously impossible statement. It implies that every Lutheran church body is a house divided against itself—partly orthodox and partly modernist. I do not believe it. It implies that there is no unity even within the borders of one church body on a most important doctrine. I do not believe that there is such disunity among us.

No, we are much closer to each other than a casual reader would infer from Dr. Reinartz' references to the two extremes existing in every Lutheran church body. Or am I being naive? Is Dr. Reinartz' presentation of the situation a true one, and my belief a childishly unrealistic one? If so, we are barking up the wrong tree when we talk of Lutheran union in our generation.

Missouri and the N. L. C.

THE LUTHERAN CHURCH-Missouri Synod appointed a committee to make recommendations with regard to its cooperation or non-cooperation with the National Lutheran Council. The committee's report will be presented at the triennial meeting of the Synod in Milwaukee this year.

However, the report that will be made has become public. Four of the five members of the committee will recommend that the Missouri Synod should *not* cooperate with the N. L. C. One member of the committee, a layman, thinks the other way.

Any comment by an outsider—someone not a member of the Missouri Synod—will inevitably sound like interference and pressure politics. Believe me, this is not meant to be anything of the kind. This question is one that the Missouri Synod will have to decide for itself alone. But it cannot be otherwise than that many non-Missourians are interested in the decision that Missouri makes.

Three years ago some of us were hopeful that the convention in Saginaw would approve cooperation with other Lutherans through the agency of the Council. We were disappointed when that step was not taken, as it meant that the status quo would be maintained for three more years at least. Now those three years are up and the Missouri Synod has the opportunity to discuss the matter again.

It could be pointed out that cooperation through the N. L. C. involves a Synod only to the extent that it wishes to be involved; that it may cooperate in as much or as little of the Council's work as it chooses, or i whatever phases of the Council's activity it feels i conscience free to support.

It could be pointed out that cooperation with the Cou cil is not an irrevocable decision. If Missouri decided t cooperate and then later on felt that it must withdra it could do so at any time—although we hope, of cours that that will never be the case.

But I would rather put the argument for Missouri cooperation on a higher level. When Israel was about t leave the Sinai area for its trip across the wilderness t the promised land, Moses asked his brother-in-law to g along. "Come thou with us," he said, "and we will d thee good." But Hobab said, "I will not go." The Moses used a better argument. He said, "Don't leave us You know that we shall have to camp in the wilderness and you who grew up in this country can be eyes fo us." In other words, not "we will do thee good," bu "you will do us good." I hope Missouri will conside that argument, too.

Did Christ Make Peter Pope?

THAT IS the heading of an article in *Our Sunday Visitor*, Catholic family paper. Of course the question is answered in the affirmative, but with the usual playing up of passages that can be used to strengthen the argument, and the careful omission of all passages that would destroy it. Italics below mark direct quotations from the article.

Was this visible headship provided by Christ Himself? The Bible proves that it was, and history makes the record very clear.

The Bible does not prove Peter's lordship over the Church, as will become evident below. Such a blatant claim can only be made in the ears of people who are not well acquainted with the Bible, and who have been trained from childhood to believe that their Church is the only authority they may accept on what Bible teaching is. The right of private judgment (as to what the Bible actually teaches) is a Protestant principle.

Christ spoke words to Peter, to which human reason, uninfluenced by prejudice, can give no other interpretation. A united Christendom so understood those words, and "All Christians" for centuries could not have been wrong.

The words referred to are "I will give unto thee the keys of the kingdom of heaven" (Matth. 16:19). Anyone who doesn't believe that that makes Peter pope is simply "influenced by prejudice." Nevertheless it can be shown very clearly from the Bible that it is not true that "a united Christendom so understood those words." Take, for example, the 15th chapter of Acts. Of course the readers of *Our Sunday Visitor* are not given any quotations from Acts 15, or recommended to read it. In that chapter the first conference or synod of the early

Church in Jerusalem is described. Peter is there, and James, also Paul and Barnabas, and "the apostles and elders." Peter speaks at that conference, and so do others, but when the time comes to formulate the decision of the Church, it is not Peter who formulates it but James (v. 19). And when the decision of the conference goes out to the churches, it goes not in the name of Peter but in the name of "the apostles and elders and brethren" (v. 23). Where was the pope at the first Christian synod?

When Simon, in the name of the apostles, solemnly professed his faith in Christ's divinity, Jesus, in an equally solemn manner, told him what would be his office in His Church: "Thou art Cephas, and upon this Cephas I will build my Church, and the gates of hell shall not prevail against it." It is St. Matthew who quotes Christ in Hebrew, and not in Greek nor Latin nor English. This is important, because the original leaves no room for a distinction between "Petros" and "petra." In Christ's language the identical word is used for Peter's proper name and "rock."

"The original leaves no room for a distinction," they say. What they do not tell their people is that we do not have the "original" Matthew, and therefore we do not know whether it was in Aramaic or Greek. The oldest copies we do have are Greek, and in them there *is* a distinction between "Petros" the man and "petra" the rock upon which the Church is built. If, as was stated above, "a united Christendom so understood those words," how did it happen that all Greek copies of Matthew made a distinction between Peter and the rock? Even if Matthew was originally Aramaic and the Greek version is a translation, those who made the translation also belonged to Christendom; so it is not true that "all Christians for centuries" so understood those words.

Furthermore, other passages that have a bearing on the point are discreetly omitted when an article like that is written for Catholic readers. For instance, in the same chapter (Matth. 16) where the words, "I will give thee the keys of the kingdom of heaven," occur, just four verses farther on (v. 23) Jesus says to Peter, "Get thee behind me, Satan, for thou art an offense unto me." Was that the first pope whom the Lord called Satan?

But still more important is a passage in the Gospel of St. John when compared with Matthew 16:19.

"I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." That is the Matthew passage. This binding and loosing power refers to the forgiving or not forgiving of sins, as can be seen from Matth. 18:15-18.

Now look at the John 20 passage where the same authority is given to the disciples as a group. "He breathed on them and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained" (vv. 22,23). The same office given to Peter in Matthew 16 is given to "the disciples" in general in John 20. If the one passage made Peter pope, why did not the other passage make all the disciples popes?

Or, if you want further proof that the early Church did not think Peter was pope, read Galatians 2. In that chapter these three points can be picked out:

1. Paul and Peter are placed on a level; Paul as apostle to the Gentiles, and Peter as apostle to the Jews (vv. 7,8).

2. James, Peter, and John are placed on a level as "pillars" of the early Church. And James is named first (v. 9).

3. When Peter "dissembles" for fear of reports that may go back to James at Jerusalem, and when Paul rebukes him for his hypocrisy, both acts are clear indications that Peter was not the pope of the Church (v. 11, ff.).

Finally, if you want Peter's own word for it, turn to I Peter 5:3 where he says that the elders (and he has just said that he himself is also an elder) are *not* to be lords over God's heritage, but examples to the flock.

Steinbrink Decisions

IT HAS FALLEN to the lot of Justice Meier Steinbrink of Brooklyn Supreme Court to make two important decisions within the last few months in court cases involving churches.

The more recent one was the case of a Brooklyn Congregational church which sought to enjoin the General Council of that body from proceeding with the plan to merge with the Evangelical and Reformed Church. Justice Steinbrink issued a judgment declaring that the General Council of the Congregational Christian Churches has no power or authority to effect the merger.

This decision startled Protestantism. Seventy-two per cent of the churches belonging to the Congregational Christian group had voted in favor of the merger. The court said that individual congregations could merge with the Evangelical and Reformed Church if they so desired, but the General Council of the denomination could not act for the whole group. Did that mean that in any denomination having the congregational polity a merger with another group would not be possible except by unanimous action? Did it mean that a small minority in such a denomination, even a minority of only one congregation, if it declared its will and intention to keep the old denomination going, could keep all the others from their desire to merge the denomination with another?

Palmer D. Edmunds is a Chicago attorney who is interested in the case and is a member of the "Committee for the Continuation of the Congregational Christian Churches of the United States." He answers the questions in this way:

"Churches can merge to their heart's content, and groups of people can change their polity any time they want to, so far as Judge Steinbrink's opinion, or any other I have ever seen, is concerned. BUT: church properties and moneys, given for denominational usage, cannot be diverted from the trusts thus established, over the objection of members and churches who wish the trust to be respected. That is elementary good morals as well as the settled law of every jurisdiction. . . . Our civil courts thoroughly respect the ecclesiastical realm. But they will not stand by—and I think most thinking people will say, 'Thank God they won't'—and see property contributed by people who believe in Congregationalism, or Methodism, or Roman Catholicism for that matter, diverted to other uses than that for which it was given, where there are those who believe in the original polity and want to continue with it."

Suppose then that a particular Lutheran Church—say the United Evangelical Lutheran Church—decided to merge with another Lutheran church body. But suppose one or two UELC congregations objected to the merger. Suppose they said in court that the property and endowment of the UELC was contributed by persons who wanted to build up a Danish-American Lutheran Church, and they objected to the merger because the merged Church would not be a Danish-American Church. Would the court forbid the authorities of the Church to proceed with the merger?

You see how far-reaching the Brooklyn decision is. The General Council of the Congregational Christian Churches will no doubt appeal the case. Doesn't the seventy-two per cent of the Church that voted for the merger also have an interest in the moneys and properties accumulated by themselves and their fathers?

The other disputed Steinbrink decision is in the Melish case. Dr. John Howard Melish was rector of Holy Trinity Episcopal church in Brooklyn. His assistant was his son, William Howard Melish, who was accused of pro-Russian activities. The vestry of the church therefore asked for the resignation of the senior Dr. Melish. When the rector refused to resign, the vestry enlisted the aid of the Bishop, James P. DeWolfe, who officially deposed Dr. Melish.

This was not in accord with the will of the congregation. The members said that seventy per cent of their number was in favor of retaining Dr. Melish. They voted out of office the vestrymen who had acted to oust the rector. They took the case to court and Justice Steinbrink upheld the action of the bishop. They brought a petition before the convention of the Episcopal Church, but the Church declined to interfere with the bishop's ruling.

The congregation has appealed from the Steinbrink decision to a higher court. Recently Dr. Joseph F. Fletcher, a theological professor of the Episcopal Church applied to the Appellate Court for permission to file a brief in the case as a "friend of the court." Permission was granted. The brief will defend the congregation's viewpoint as over against the bishop's. Dr. Fletcher says he is acting in the name of eight bishops and ove a thousand Episcopal ministers who think that the can ons of their Church were erroneously interpreted i Justice Steinbrink's court.

Protestant Christians will be interested to see hov these cases come out in the higher courts. In the on case the issue is whether the majority of a denominatio can determine the course of that denomination if a min ority objects. In the other the issue is whether th majority of an Episcopal congregation can retain a pasto if the bishop decides to depose him.

Mr. Lewis And the U. S.

THE COUNTRY has witnessed another demonstration of the weakness of the present administration in dealing with strikes that endanger the country's welfare.

There were two reasons why President Truman could not act with promptness and energy in the coal strike. On the one hand he was very reluctant to make use of the Taft-Hartley law because he had made the recall of that law a plank in his 1948 campaign platform, and no doubt wants to save it as a campaign issue in 1952. To use the law to help the country out of its plight in the coal strike would have been an admission that the law is necessary and useful, and at the same time would have been a boost for Senator Taft, a possible opponent in 1952. Nevertheless the Taft-Hartley Act was the law of the land at the time Mr. Lewis was proving so intractable. It was a law enacted over the President's veto by a Congress which felt the pressure of popular demand. To refuse to use it was a manifestation of petulance and vindictiveness that is beneath the dignity of a chief executive, and an indication that politicians will put their own political fortune above the need of the country at large.

The other reason why the administration lost the battle with the union leader was also political. The President squeaked into office in 1948 by the now familiar method of currying favor with every large political bloc, promising everybody everything. With the vote so close at the last election, he could not afford to estrange organized labor by taking vigorous action when the welfare of the country demanded it. So he hesitated and temporized and Mr. Lewis won.

Mr. Lewis won; it was a personal victory. The miners did not win. They lost so much pay during the strike that it will take years at the new wage level to make up the loss. In addition to that many other workers who wanted to work lost wages due to enforced shut-downs of other plants when coal ran out. Schools were closed, electric power was curtailed in many places, people were cold and hospitals were endangered. But Mr. Lewis demonstrated that he is more powerful than the President, the Congress, the courts and the people.

So weakly did the government present its case against r. Lewis that the court held there was no proof of nspiracy to evade the law. Now, two weeks after a ttlement was reached, a mine union officer in Illinois mes out with the statement that Mr. Lewis was not mplying with the law when he ordered the miners ck to work. He indeed sent public telegrams to that fect, but at the same time relayed secret code messages wn through the union officials that the telegrams ere not to be heeded. The secret message which that Illinois mine union head says he received was "The Whistle Blew One"—which meant, "We don't go back to work."

Mr. Lewis, however, is killing the goose that laid the golden eggs. The railroads are turning to oil as fuel, and industry and domestic users are turning to oil and gas to be independent of Mr. Lewis' monopoly. In the long run it will be demonstrated that no one man is bigger than the common welfare.

How to Make Peace

George Koehler

ALL MEN EVERYWHERE, perhaps with the exception of some militarists and ammunition manufacturers, want peace. Christians, especially, want peace on earth and good will toward all men. In he last hundred years peace conferences have been held n various lands, learned treaties on the laws of war nd peace have been drafted and signed by nations, mong them the Kellog-Briand pact. In Europe a balnce of power was created to avert wars. The Hague Court was established and after World War I the League f Nations and the permanent World Court came into xistence to prevent war. Slogans were coined, books were written on peace and how to keep it. And in recent months militarists tried to make us believe that the ontrol of the atom bomb and the production of the ydrogen bomb would eliminate war. That is wishful hinking. All human movements, plans and devices, and nany noble efforts have failed to stop war, because God was not in them. All peace treaties will fail in the long un if God's thoughts and principles are not incorporated n them and if the signatory powers fail to manifest their sincerity to carry them out with the help of God.

We must find something better that will take the place of war—a spiritual substitute, and that is Jesus Christ and His way of life. Men have no working plan. Christ has one that will work when it is put into operation. A spiritual conquest of the nations of the world is the only substitute for war. Jesus has given us His plan in His great Commission, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." That is something constructive and not destructive. We wonder why the Christian Church has not announced and recommended it to the whole world as the best and safest, the most successful and cheapest plan, and worked it with enthusiasm and prayer and the demonstration of the Spirit?

It seems many Christians no longer believe in the victorious, transforming power of the Gospel. It is surprising that many mission-minded men are only emphasizing the saving of men for heaven and never stress the building of a Christian community, society, and world order. We are saved to serve God in His Kingdom on earth. And this is a tremendous and heroic task which claims all the spiritual and physical forces of Christian men and women. Caroline Mason was thinking of this when she wrote her book: "World Mission and World Peace." She states correctly: "Christ's conquest proposes a moral and spiritual world in which all His people can unite against the forces of sin. Here is a conflict not divisive, but unifying, a work of peaceful construction in place of that malign destruction. Here is full scope, full demand for the heroic, the robust, the manly virtues, as well as for the womanly and maternal ministry. Here above all we find the sacrificial element which alone has ennobled militarism, the chivalry which defends the weak and frees the enslaved and the oppressed; the stern unflinching grapple with cruelty, superstition, idolatry, in the name of redeeming love. Can the human mind conceive a nobler enterprise? Wm. James, our great American psychologist, in his book "Varieties of Religious Experiences" arrives at this conviction when he writes: "We need to discover in the social realm the moral equivalent of war; something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved to be incompatible."

Jesus does all this and more. He came to redeem men from all sin, also from pride and hatred, revenge and retaliation, war with its multiple implications. He sent His disciples forth on the supreme enterprise of human history, that of redeeming mankind from self-destruction. "Go!" is His marching order. And our Christian watchword is: "The Whole World for Christ." "Bringing Christ to the Nations" is the theme of the Lutheran Radio Hour of Dr. Walter Maier, who preached the all-sufficient Redeemer to a world lost in sin. That

enterprise is even now scarcely more than begun.

Do you have an active part in the spiritual conquest of the world? Christ does not draft, nor conscript His army. It consists of volunteers. The love of Christ constrains them all. This march of His army began on the first Pentecost and has not stopped since. Jesus has a world program which takes in all nations. "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." God desires all men to be saved and come to the knowledge of the truth. Our Savior must become the Savior of the whole world, and Christianity is destined to become the religion of all nations. No other religions claim this prerogative. The whole world is Christ's mission field. His great commission must be and will be carried out, no matter what happens or who opposes it. God so decreed! The gospel must be preached to all nations before Christ comes to judge the quick and the dead. The One World idea is borrowed from Christ and is therefore not new. "God made of one blood all nations." "There shall be one flock and one shepherd."

The late Wendell Wilkie wrote a book bearing the title "One World." The politicians forget that they have no unifier, and therefore no unifying plan. The diverse nations cannot be united on extreme nationalism. It is an utter impossibility to unite all nations of the world on Anglo-Saxonism or Panslavism or Teutonicism or any other ism. By the same token they would never rally round denominationalism-Protestantism or Catholicism. Nor could they be united on any political ideology—socialism, communism, militarism and imperialism. All that is simply out of the question. A political federation of the nations of the world is a utopia, an idle dream.

Only God's plan of One World is realistic. God's love is universal. Jesus is the universal Savior and therefore the Unifier of nations. That is His preeminence. He has no rival in this field, because He is the God-man. He united in Himself the divine and human, the mystical and the moral, the personal and the social. He preferred to call Himself the Son of Man, by which He meant, I belong to all men, all races and all nations. There is a universality in Christ which we find in the character of no other man. There is nothing of nationality about Christ. He was not European. He was not Asiatic. He was not a Jew. He was not an Arian. He was no aristocrat. He was not the mechanic and peasant. But He was the Son of Man. He was the child of every age and of every nation. His life was world-wide. His was a heart pulsating with the blood of the whole human race. He is at home in all climates and all lands. Translate the words of Christ into the language you may choose, He might have been the offspring of that country. Date them back by what century of the world you will, they belong to that century as much as to any other. There is no nationality about Christ. He is above all that and conquers nationalism, race prejudice and race hatre class prejudice, bigotry and all things which separa men. Jesus Christ is in a class by Himself.

"In Christ there is no East or West,
In Him no South or North,
But one great fellowship of Love,
Throughout the whole wide earth.
Join hands then, brother of the faith.
Whate'er your race may be:
Who serves my Father as a son,
Is surely kin to me."—*Oxenham.*

All those men who accept Him as their Savior ar Lord are His brother, mother and sister. They are r lated with Him and one in Him. There is an ecumen Church, a unity of believers. "Now you are the bod of Christ and individually members of it," I Cor. 12:2 To bring this about is God's plan and will and the on hope of the world. The Apostles succeeded in bringin into the Kingdom of God Jews and Gentiles, Roman and Greeks, Barbarians and Scythians, bond and fre master and slave, rich and poor. Through faith in Chri they became brothers and sisters in the Lord, membe of God's household, children of God's family. This is clear demonstration that Christ is the unifier of all race This is a miracle performed by the grace and love God which is shed abroad in the hearts of all believer Difference of race and nation and social standing was barrier in the early days of the apostolic Church. Go used a drastic vision whereby He cured Peter of his rac prejudice. In Acts 10:34 we read what the change apostle said: "Truly I perceive that God shows no par tiality, but in every nation any one who fears Him an does what is right is acceptable to Him."

And ever since that day Christian missions bring th Gospel to all nations. Today it is proclaimed in ove one thousand languages and dialects. But this grea task is still unfinished. If the Christians in the past an the present had done their duty, nations would hav been united under the headship and leadership of Chris We need a mission-minded Church and a revitalize Christianity. We need more missionaries, a million o them, who will march like a mighty army with the cros of Jesus and storm the citadel of the prince of darkness If the belligerent nations can force millions to serve i their armies which go forth to kill lives, should th Church of Jesus Christ not be able to enlist one millio missionaries in the army of her Lord to save men fro sin and the power of the devil, and the nations fro mammon, greedy imperialism, race hatred, false nation alism, atheistic communism, commercial wars and al the ills that plague humanity?

To do this work adequately we must have large mission offerings. If the nations have billions for de struction why should we Christians not be able to rais millions to keep one million missionaries in the field supply them with Bibles and other literature, with radi stations, printing presses and all the equipment whic the army of Christ needs to do its work that God ha

ssigned to His Church on earth? It is much cheaper o print Bibles than to manufacture bombs. It is far more rofitable to keep a soldier of the cross in the field than soldier in the army of Uncle Sam. The investments in issions yield interest here in time and in eternity, hereas the army of a nation does not produce, but is nproductive and destructive. War is a deadly and a ostly business. Missions, on the other hand, are conructive, educational, transforming and training men in ighteousness, that they may be well equipped for every ood work to live a godly life here and a blessed life ereafter. It is either militarize and jeopardize, or Chrisianize and save the nations from moral decay, self-estruction and slipping into oblivion. Which shall it e? Christ's way is the only way, the safe way for the ndividual as well as the nation. The Church of Jesus hrist must bestir itself and publish glad tidings, tidings f peace, tidings of Jesus, redemption and release. It ust spread information, evangelization and education t any price.

Many Christians are thinking only of themselves, heir personal salvation as a happy after-life in heaven. ertainly, Christianity is first of all personal; but if it is o survive, it must become social and universal in its pplication and outlook. This idea appears in the Gosel as the good news of the coming of the Kingdom hich is not national or political, but universal and ranscendent—a new spiritual order, destined to transorm the world and humanity. Our Christian religion as not been rightly brought to bear, in faithfulness to ts clear imperative, in the creation of a fraternal soiety and the making of the nations of this world a unitd Kingdom of God. And to that unfulfilled task God's eople are summoned at this critical and searching uncture by every high divine and human call. This work has suffered many setbacks through wars, and especially from the two World Wars, which were global. But we have God's promise that we shall succeed. "And here was given Him dominion and glory and a Kingdom, that all people, nations, and language, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed," Dan. 7:14.

The Christian Church is doing this work of unifying he nations. It is building a bridge from nation to nation. t can do this work because it is universal and understands other peoples. It has one book, the Bible. It has one message, the redemptive Gospel of our Lord Jesus Christ. It knows only one King, Christ, the King of kings and Lord of lords. It teaches one faith for all in God, the Father of our Lord Jesus Christ. It teaches one Baptism through which all men, women and children are adopted as God's children and added to God's household and family; one Lord's table for all; one Lord's prayer for all; one universal creed for all, the Apostles' creed; one goal—heaven; one way to the Father's house—Christ, the way, the truth and the life, no one can come to the Father but through Him. Although the believers in Christ speak different languages and live in different countries under various forms of governments, they are one great family and one great brotherhood; they have learned the wisdom to get along as neighbors; they are united under one Lord Jesus Christ, the Prince of Peace. Righteousness, peace and good will motivate them to create a Christian social order among the nations; all will live and let live; all will cooperate in a world market; all will exchange goods and talents. They have learned from the mistakes of their fathers that war is a wornout method for settling feuds, and have come to appreciate each other as neighbors. They will turn their swords into plowshares and pursue peaceful trades. The Christian movement is the greatest power for the uplifting of the life of humanity in its every aspect and for the building of a fairer world which this earth has never seen. Christ has no match in history. The march of faith cannot be stopped, and this faith in Him is the victory over the world. This is no longer an impractical dream, but it will in God's own time become a visible reality. It is not true that the religion of Christ has broken down, but the prevailing misconception and misapplication of it.

The day is coming when nations will learn the hard and expensive lesson that war never makes a better world. How long we have to work and pray for this day and new social order, we do not know. Even Victor Hugo was thinking of this one hundred years ago when he wrote: "A day will come when the cannon will be exhibited in public museums, just as an instrument of torture is now and people will be astonished that such a thing could have been. A day will come when those immense groups, the United States of America and the United States of Europe, shall be seen placed in the presence of each other, extending the hand of fellowship across the sea." He was far ahead of his time.

It has been proved over and over that the problem of humanity cannot be solved by military power, international bankers, diplomats, secret agreements and intrigues. Therefore, Christian leaders and statesmen must arise in the world and take the leadership. The core of every effective movement for peace and social justice will have to be composed of men, who by the grace of God have banished the spirit of war out of their own hearts and are, therefore, able to help banish it out of every sphere of life. We need Christian leaders who are not led astray by the pipings of the war mongers, but who listen to the clarion call from the Prince of Peace: Have peace with everybody! If the Christians will lead in the movement to renounce war, the masses will pour into the Church as they did in the early Christian era despite persecution at the hands of Caesar. All Christians, Protestants and Catholics, and all lovers of peace must work together for international laws and organizations whereby they can outlaw war, their common enemy, and secure an enduring peace. Every right-thinking man will agree with us that war has been legalized murder practiced by powerful nations for purely

selfish purposes. We believe and know that God is still changing men and turning their minds into the channel of righteousness and peace, so they will give up their old thought-pattern to settle their difficulties with the sword. God can remove from men's minds selfishness which is the motivation of all sinful activities and give them visions and a new sense of justice. Men in their spiritual blindness are always trying to change conditions, environments, laws, things, but never think of changing their own hearts. Therefore they get nowhere in creating a better social order.

Man must be changed and then he will change things. This is God's work and method. He changes man's heart and character. And transformed men will inject Christ's principles into the social and economic life; they will learn to see in other men their brothers and not enemies. If God cannot lift man to Himself, then man will sink deeper and eventually destroy himself. Seemingly man is on that downward road. But God is still in history, active in the midst of nations, and wherever the redemptive Gospel of Christ is preached there we see a religion of power changing men. Christ has affected more lives than all the Caesars, emperors, dictators ever did. He has always had children of peace, men who had the mind of Christ and His apostles.

God has never left Himself without witnesses. History proves how the Gospel changed the thinking and living of men. Ever since Constantine made the Cross a military symbol, individual Christians and groups of Christians have attempted to restore to Christendom its lost ideals of peace, to redeem the world from the curse of militarism and devastation of war. Christians have secretly and openly in a noble spirit advocated Christ's way of life and ideals of peace on earth.

Even in the darkest ages Christians protested the brutality and stupidity of war. We read of peace movements as far back as the sixth century. Judges substituted legal penalties for personal, physical revenge. In the seventh and eighth centuries English Christians declared war an anti-Christian act and the priests refused to absolve those who, at feud, would not make peace with their enemies. In the tenth and eleventh centuries France had a religious revival against war, and the clergy in the land proclaimed Christ as the Prince of Peace, and the people received the message with great enthusiasm. In the twelfth century when private wars impoverished Europe and spread lawlessness over the nations, the clergy declared the so-called Peace or Truce of God. All those who broke the Peace of God were excommunicated. This Truce covered all holy days and in each week the time from Thursday evening until Monday at sunrise. The Pope and bishops sanctioned this Truce and for centuries it was faithfully observed in all Europe. In 1260 A.D. St. Louis, king of France abolished single combat or the Trial of Battle by issuing an edict: "We forbid to all persons throughout our dominions the Trial by Battle..and instead of battles, we establish proofs by witnesses..and these battles we abolish in our dominion forever." In the th teenth century Philip Augustus enacted a law whi forbade any one to commence hostilities against his e emies until forty days after the offense. This law w known as the King's Quarantine. In the fourteenth ce tury Europe experienced a great religious moveme for peace. Pilgrims in white garments marched t streets and highways preaching the duty of a Christi peace. They were called the White Ones. In the f teenth century the Moravian Brethren, followers of Jol Huss, took a strong stand against war. And they ha never changed their attitude up to this day. In the si teenth century the Oxford Reformers denounced th wars of rulers and princes. They asserted strongly th Christians should live up to the Golden Rule and mak it the basis of international politics and relationship It is an extreme misfortune that the great Reformers this century did not continue in the same spirit, the would have changed Europe's history. But instead that they incorporated the phrase "just war" in thei confessions. In the seventeenth century Henry IV France and his minister, Pierre Dubois, recommende to the European nations a Federation of States. Thi plan is known as the "Great Design," which advised an insured the substitution of legal methods for physica war in settling difficulties. About the same time Hug Grotius of Holland published a book "The Rights o War and Peace." Outside of the Bible this book is th most influential piece of work for peace. This Holland ish theologian was a true apostle of peace. Modern ad vocates of peace have recognized this and founded international laws primarily upon the principles of this man.

The outstanding champions of peace in the seventeenth century are George Fox, 1624-1691, and William Penn, 1644-1718. Both men labored, prayed, and wrote for peace. Their followers are called Friends or Quakers, who are known in the world as friends of peace. They hold to a single standard of morality for the individual and for the political group; they believe that the state should be and can be Christianized. They are "the good Samaritan" in the war-stricken countries today.

In the time of the Reformation the Anabaptists, who disagreed with Luther and Calvin on some Biblical doctrines, but who stressed freedom of conscience, the separation of church and state, and nonresistance, took a firm stand against war and the use of force. The use of the sword, the exercise of vengeance and taking of human life were strictly forbidden to the believer in Christ. They are to this day strongly opposed to war. The peace churches have consciously aimed to carry the teaching of Christ against all war to its legitimate conclusion. They pay tribute to whom tribute is due.

The Peace Movement grew stronger in the nineteenth century. Men of kindred minds began to organize peace societies. In 1818 David Low Dodge, a Presbyterian layman, founded the New York Peace Society. He based his teachings entirely on God's Word and made mem-

rship in a Christian church a pre-requisite to membership in the new society.

The Massachusetts Peace Society was organized in 815, and many other peace organizations followed. In 898, the Czar of Russia issued a manifesto calling a nference of twenty-six nations to study and consider e limitation of armaments. He received much criticism nd many protests, but the conference was held just the same May 18, 1899, and was attended by one hundred delegates. The fruit of this conference was the Permanent International Tribunal of Arbitration. For the first time in history nations could carry their difficulties to a court for a peaceful adjustment. This society has continued to the present time and has not been superseded by the World Court.

(To be concluded)

Inspiration of the Bible

E. Gomann

A DISCUSSION of the inspiration of the Bible seems to be out of keeping with the needs of the Church in a crisis. The temptation is great o say: we have had enough discussion on this subject nd on the confessional writings of our church in genral. We have clear statements and unmistakable resolutions concerning them from all Lutheran bodies. What ve need now is a practical demonstration of the unity f Divine truth as we know and confess it, a federation f all Lutheran synods or some other kind of unitary rganization that does away with the "scandal of Lutheran disunity" on this continent.

It is hardly possible to underestimate the weight of his argument. But it also cannot be forgotten that, when St. Paul wrote to the Corinthians about "bringing into captivity every thought to the obedience of faith" he did not ask for a sacrifice of the intellect, nor did Christ when He said: "It is written." He who bade us: "Search the Scriptures" knew very well that a person may accept the whole Bible, confess every creed and subscribe to all confessions of the Church, and yet manifest such a lack of faith and love that he must be considered an enemy of God and of the work of the Holy Spirit. Loyalty to the Bible and to the Confessional Writings of the Church is not necessarily identical with loyalty to Divine truth; for truth ceases to be truth for the individual except it is newly won by meditation, examination and conviction. From this standpoint a discussion of the inspiration of the Bible is always in order.

There are really two subjects involved in this matter: the Bible and inspiration. The Bible is revelation, and revelation gives knowledge, while inspiration assures infallibility of teaching. It makes the Scriptures the Word of God and gives them an absolute authority in all matters of faith and Christian life.

The necessity of revelation can hardly be doubted. It grows out of the nature of the human mind as well as of the nature of God. For if error is an ever present possibility with human beings, even in material and temporal things, and if our observations in nature and our thinking do not necessarily lead to the belief in a personal Divine Being, then God Himself must provide another way of knowing Him and believing in Him; otherwise He cannot escape the responsibility for man's error and unbelief in the things that lie beyond human apprehension. Says Emil Brunner: "Biblical revelation is the absolute manifestation of something that had been absolutely concealed. Hence it is a way of acquiring knowledge that is absolutely and essentially opposite to the usual human method of acquiring knowledge, by means of observation, research and thought." (Reason and Revelation, 23). It is therefore important to note that, on the one hand even the greatest minds in philosophy have refused to accept reason and sensation as an authority in matters of religion and faith, and that on the other hand practically all peoples on earth claim to possess "sacred writings," and regard the Vedas among the Hindoos, the Gathas among the Parsees and the Koran among the Mohammedans as Divine Revelation.

For Christians, of course, the Bible is revelation, but in what sense? Is it "Holy Writ" like the Upanishads, the Bhagavad-Gita or the Koran, only relatively superior to these? The question is not superfluous, for there have been and are many for whom the Bible was and is nothing else. They appreciate the Ten Commandments and a number of "moral passages" in the Psalms and Prophets. "They eulogize the sublime character of Jesus and the moral teachings especially of the Sermon on the Mount," (Reu, In the Interest of Lutheran Unity, 47) but they by no means hold that the Bible is unique among all the books of men and that it is the Word of God in the absolute sense.

All such thoughts would be impossible, and revelation would be no problem at all, if the Bible were given by God Himself without the mediation of men, or if it could be proved that the men through whom it was given were sinless and faultless. But since the Bible is a theoanthropic book and by nature much the same as the Lord Jesus Himself, it presents a real problem to thinking men. It is the problem of the text, of language, of translation, of authorship, of trustworthiness of the men

who wrote at different times under diverse circumstances, conditions and influences. And as all men, including prophets and apostles, are "conceived and born in sin" the possibility of error seems to be very real and the acceptance of the whole Bible as the Word of God hardly justified.

Particularly since the rise of rationalism in the seventeenth century and the work of higher criticism the distinction between the Bible and the Word of God is regarded as imperative. According to the principle of religio-historical evolution liberal theologians would analyze the Bible and find that it contains legend, ethical teaching and history.

We not only question the right of applying the principle of evolution to Christianity, but we emphatically deny that legend is found in the Bible anywhere. The appearance of the serpent in paradise as well as the resurrection of Christ from the dead serve to give expression to one great message—the universality of sin and salvation. There are "minor" things of ceremonial and even personal nature (abstaining from meat; the cloak Paul left at Troas, etc.), but they do not put aside the fundamental doctrines of the Bible, nor are they exempt from the dictum: "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works," (II Tim. 3:15f). In connection with this passage Dr. Reu remarks: "This must not be understood as though in Scripture all doctrinal statements are on the same level like paragraphs of a code of laws, so that one could dive into it at random, pick out a truth in the form of a Scripture passage and apply it to the given case" (op. cit., 47). That is the sectarian way of using the Bible; it is the juggling with the Scriptures practiced particularly by the Russellites in our day. "As far as all Scripture passages are God's Word they are undoubtedly on the same level, but it does not follow that they are therefore all of the same value or even applicable to the given case. Their distance from the center varies, and whether they are applicable to the same case in question depends upon the connection in which we find them in Scripture and upon the light which the whole of Scripture throws upon them. Sometimes their value depends on the stage of revelation in which they are found" (ib. 47). The great Reformers therefore put up a new principle for Scripture interpretation, and that was "comparative Scripture study." And Luther, convinced that Christ is the Lord of the Scriptures, evaluated all component parts thereof according to the way they set forth Christ—"Man muss die Schriften danach beurteilen wie sie Christum treiben." This is well known from his comment on the Epistle of James, where he says: "The true touchstone by which to test all books is to notice whether or not they are occupied with Christ, since all Scripture testifies of Christ (Rom. 3:21), and St. Paul wants to know nothing but Christ (I Cor. 2:2). What does not teach Christ is not apostolical, even though St. Peter or Paul teach it. On the other hand, whatever preaches Christ is truly apostolic, even though this be done by Judas, James, Pilate or Herod. (Ib. Erl. ed. 19 92.)

As revelation the Bible is primarily a book of history But contrary to the pagan mechanistic view of history according to which everything develops and moves in cycles, determined by fate, here we see the unfolding of a Divine plan, a purposive striving forward from the creation of the present heaven and earth to the creation of a new heaven and a new earth in which dwelleth righteousness. The primitive state and the fall of man the Sinaitic legislation as well as the incarnation and the sufferings, death and resurrection of Christ are historical facts in a progressive revelation. "The Biblical idea of revelation cannot be separated from the historical facts; it can only be grasped in and with them" (E. Brunner, op. cit., 22). The Bible is sacred history in a special sense, it is "Heilsgeschichte," in which God's plan of salvation is presented on a grand scale from "paradise lost" through the first Adam to "paradise regained" through the second Adam who is Christ. Thus the teleological character of history is revealed in the Scripture as St. Paul writes: "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

But how do we know that the Bible holds such a unique position among the books of men, and on what is its authority based? The answer is: inspiration. This conviction was so firmly established among Christians in the Reformation era that we have no direct statement on the subject in our Confessions. It belongs to the fundamentals of the Christian faith and was taken for granted the same way as the existence of God and the divinity of Christ. But on the authority of Scripture, which depends upon inspiration, the testimony is strong and clear as the following expression of the Formula of Concord shows: "The only rule and standard according to which all dogmas and teachers are to be esteemed and judged, are nothing else than the Prophetic and Apostolic Scriptures of the Old and New Testaments" (Form. of Conc., Epit., Intr. I. Little, Disputed Doctrines, 18).

It is now generally admitted that the "how-" of inspiration is a mystery, and that neither the "mechanical," the "human" nor the "dynamic" theory will explain how "the Word of God came" to the prophets and how "holy men were moved by the Holy Ghost" as they spake. But there is abundant evidence for the fact of inspiration in the Scriptures themselves. Most outstanding of all is the observation that here God is concerned about men to use them for His purposes. This is contrary to all pagan thought and philosophy. For Plato it is inconceivable that God (spirit) should come in contact with matter (man). The "Atman" of Brahma and the "Idea" of Spinoza are far too impersonal and sublime to be able to reveal themselves to the sons of men. In the Bible alone God calls Adam, Moses, Samuel, etc., and speaks to Abraham and the prophets. The "nabi" (Hebrew word for prophet) is termed "man of the

Spirit," "messenger" and "ambassador" of God. Although fully aware of his action, he does not come in his own wisdom and power; he has no message of his own but proclaims only the knowledge disclosed to him, and carries to the people the "burden" (Hebrew masah) laid upon him by God. That God so used prophets as well as apostles is manifest from the designation put upon the writings of the New Testament, which are termed "the Word of God" (Lk. 8:11), "Word of the Lord" (Acts 13:48), "Oracles of God" (Rom. 3:2), "the Word of truth" (Eph. 1:13), and "the Word of Christ" (Col. 3:16) (Little, op. cit. 24).

All this shows that the author of the Scriptures is God who "reveals a mystery" (the Hebrew word used is "gilah" which means to draw away the curtain, to open one's eyes); who "breathes" light and life into that which is dark and dull (the Greek word is "epneusa"). It is the work of the same Spirit who at the beginning of the world moved upon the face of the waters, that gave us the Scriptures. It is "God-breathed" and "God-caused"—"Geist-gewirkt und Gott-gehaucht." (Braulick, Principles of Chr. Faith, 70.)

This must, however, not be understood as if the writers of the Bible were mere flutes and penholders, whose personality was destroyed or impaired. They were normal individuals, having their own temperament, style and manner of presentation, using at times even various sources at hand (Book of the Wars of the Lord, Num. 21:14; Book of Jasher, Josh. 10:13). "Nevertheless by virtue of inspiration, i.e., the unique operation of the Holy Spirit (II Tim. 3:16; II Pet. 1:21) by which He supplied to the holy writers content and fitting word (I Cor. 2:12f) the separate books constitute an organic whole without contradiction and error, and are rightly called the Word of God." (Doctrinal Affirmation U. L. C. A., Baltimore, 3.)

Unquestionably there are discrepancies in the Scriptures, such as the substitution of the name of Jeremiah for Zachariah (Matt. 27:9; Zach. 11:12), of Abraham instead of Jacob (Acts 7:6) and of 23,000 instead of 24,000 (I Cor. 10:8) as some Mss. have it. There is also the matter of healing one or two blind men at Jericho (Matt. 20:30-34; Mk. 10:46-52). Perhaps even more objectionable is the prevalence of a world picture we have abandoned ever since the days of Copernicus, and the age of the world of 6,000 years. But what does that matter? It only means that we have learned to see the earth from a different position in the universe, and by the invention of the telescope have discovered millions of other suns which makes the world even more wonderful. All these things do not affect the substance or purpose of the inspired Word, for the Bible is not a textbook of astronomy, physics or any other science. In all these things it speaks from the standpoint of observation and contemporary knowledge.

When Luther refers to the Scriptures he is thinking of the Gospel of Christ and His Kingdom of sin and grace. Everything else in the Bible is for him comparatively of minor value (Seeberg, op. cit. 18). Historical errors and defects of details never misled him in the least. Dr. Wendell in "What is Lutheranism?" says, to Luther the Bible was not a goal or a god but means of grace. Nor did he fret and fuss to prove its alleged inerrancy from cover to cover. He did not claim inerrancy for it. "John is confused here" (Johannes macht hier eine Verwirrung) he says in one of his sermons (Weekday Sermons on John 16-20). Speaking of the Old Testament prophets he says that, when they told of kings and worldly events they also made mistakes (Church Postille on Epistles, Erl. Ed. 8,23). As to the veracity of the Chronicles he declares that the books of Kings are a hundred thousand times more trustworthy than the Chronicles (Table Talks, Erl. Ed. 42, 132). Of the book of Revelation he says, "my spirit cannot find itself at ease in this book" ("Mein Geist kann sich in das Buch nicht schicken"). Well known to us all is also his judgment in regard to the Epistle of James.

With this faith Luther transformed the whole medieval idea of inspiraton. Instead of being a question of doctrines and commandments revelation is for him a question of the active spiritual presence of God with all His gifts (R. Seeberg ib. 20). Over against the external testimony of tradition and the Church he stressed the internal testimony of Christ and the Holy Spirit. What Luther meant by the Word of God, as is well known, was something different from the original words written by the original authors on the original parchments. To him the Word of God in the real sense is the Gospel, that wonderful message which proclaims God's forgiving love to all who repent and believe in Jesus Christ. In this message God Himself comes down to us, not for the purpose only of enlightening our intellects, but to draw us to Himself, so that we may have fellowship with Him and may serve Him in holiness and righteousness. To follow Luther, one must begin with a doctrine of the Word as it is centered in Christ and the redemption which He brought, working out from that center to an adequate conception of inspiration.

Some hold that the theory of the 17th century dogmaticians is the only true doctrine of inspiration of the Bible. But "there are not many among us who cling to this mechanical theory" (Reu, ib. 68). It is evident that the theory of Joh. Gerhard, Quenstedt, Hollaz, etc., rests on an a priori basis and not on a study either of the nature and purpose of the separate Scriptural documents or the nature and purpose of Scripture as a whole. The relation of dictator and manuenses does not properly represent the relation between the Holy Spirit and the writers of the Biblical books. And while these dogmaticians were right in their claim that the Holy Scriptures are divinely inspired, the facts in the case do not fit into their theory of the method of inspiration. "There is a human as well as a divine factor to be taken into account in considering the writing of the Holy Scriptures" (Stump, The Chr. Faith, 316).

The attempt to show that not only each word but also

each letter, yes, even the vowels of the Hebrew alphabet were inspired is a praiseworthy endeavor. But better than to rely upon that is to believe the words of the Bible which says: "The Holy Spirit speaks," "thus says the Lord," "the Lord has spoken." This takes care also of the much discussed distinction between "material" and "verbal" inspiration, which after all is superficial, for inspiration in the full sense does always include verbal inspiration. As words are vehicles of thought, the means through which thoughts are expressed, we have good reason to believe that the formation of the words was provided by the Holy Spirit as well as the thoughts. Not as if man had been inactive; the writers worked as living personalities. But the Holy Spirit powerfully inspired them and so filled their hearts and minds that they were enabled both to receive the contents of revelation and adequately set them forth in writing (Little, op. cit. 19).

Of course, here as well as in many other ways the ancient saying holds true: "*omnia exeunt in mysterium.*" The mode or manner of inspiration of the Bible will always be a mystery to the human mind. As the creation and the Law often hides rather than reveals the love that is in Christ, so do also—according to Luther—even "apostles and preachers." We are simply confronted with an "either/or" here as well as in regard to the real presence of Christ in the Lord's Supper: either we accept inspiration as a fact of which our faith in God through Christ assures us or we decline it. Dr. Robertson Smith says: "If I am asked why I receive the Scriptures as the Word of God, I answer with all the fathers of the Reformation, because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in Him his will for our salvation."

The Atonement and Spiritual Freedom

William E. Hulme

THE LUTHERAN CHURCH owes whatever greatness it may have largely to its doctrinal emphasis. The distinctive doctrines which we have proclaimed since their rediscovery in the Reformation are our marks of identification in world Christendom. Each of these doctrines is a description of a phase of the benefits that have come to us through the redemptive act of Jesus Christ on the Cross. Whether we think of justification by grace through faith, the priesthood of every believer, baptismal regeneration, the real presence in the Lord's Supper, or the Word as a means of grace, the fact that Christ died for us is the basis for them all. The Atonement is the foundation of the Faith of our Church.

Our theologians developed the doctrine of the Atonement with exacting detail, garnering from the Scripture a complete, intellectual formulation of its meaning. Would it not be irony, if not tragedy, if the Church which can so purely define the doctrine, had as its adherents those who have not experienced its truth? Yet a little investigation will show that this is exactly what is happening.

Jesus said that whoever commits sin is a slave of sin. Often we have interpreted this merely to mean that the unrepentant sinner will continue in his sin. We have not discerned the enslaving power of sin. It is the feeling of guilt, resulting from sin, which binds man's spirit. We cannot sin without throwing our whole inner being into a state of conflict and tension, which predisposes us to sin again.

We see it in the drama of the first sin. After Adam and Eve sinned they experienced an inner change. The freedom of their divine-imaged souls was threatened by an overwhelming sense of guilt. They saw that they were naked—but who told them that they were naked? —who told them to cover themselves with fig leaves? This information and subsequent activity had their source in the spiritual tension that remained with them when their sin had ceased. From that tension came the compulsion which sent them to the brush to hide from God. Guilt breeds fear, not the kind that moves us in self-defense, but the kind which, irrational at its core, hovers in our souls to destroy our freedom.

To destroy the power of sin, Jesus endured the Cross. Unfolding through the centuries of the Old Testament, the plan of God to redeem mankind from the fall into sin climaxed in the Atonement. The Atonement for sin will release us from its enslavement. This is the truth which Jesus said would make us free. "Ye shall know the truth, and the truth shall make you free." The verb, to know, in this context means, to experience. When man experiences the truth of the Atonement he will find his release from the enslavement of sin, its binding tensions of guilt and fear.

Our emphasis through the years has been on the purity and completeness of our intellectual formulation of the doctrine of the Atonement. To think clearly on dogma is essential but never should such thinking be isolated from and unrelated to the experience of a satisfying Christian life. Having a precise definition of the Atonement is not necessarily identical with experiencing the spiritual freedom the Atonement was meant to give. Lutherans who confess their faith in the Atonement often leave the sanctuary of their confession still bound in soul with the fetters of guilt and its resultant fear.

When there is a gap between our intellectual formulation and our spiritual experience, our conscience remains uninfluenced by the purity of the verbalization.

The essence of belief in the Atonement can be nothing less than the sense of the forgiveness of sins. The failure to draw on the liberating power of the Atonement is shown in the contrast between our acknowledgment of the forgiveness of sins and the telltale turmoil in the deeper levels of our minds. They sit in our pews and occupy our pulpits—people whose conscience is so lacking in the influence of spiritual freedom that the motivation of much of their activity is nothing short of a compulsive neurosis. Flagellants in miniature, they beat themselves with mental whips in desperate efforts to achieve peace of mind. Too afraid or incapable to analyze or evaluate, they take the hardest road, choose the most sacrificial ordeal, lay hold on the role of the sufferer, not out of the spontaneity of a free soul, but driven by a compulsion that they must earn their peace, must in these ways—and only in these ways—deserve the grace of God. There is a cleavage in their soul that ought never to exist in a Christian, a cleavage between the work-righteous demands of their conscience and their natural (not lustful) inner desires, and moved by these unconscious and unresolved feelings of guilt, they find their only tolerable solution in stifling their desire.

Evidences of the unforgiven linger in the minds of those whose sins have been outwardly absolved. Divine grace is more a theory of theology than a gift of forgiveness. With the assurance, "Just as I am, Thou wilt receive," are we able to receive ourselves just as we are? But we do not. God assures us in His Word that when He forgives us our sins are blotted out, that though they be as scarlet they shall be as white as snow, that we are cleansed from our sins by the blood, the Atonement, of Christ. If when God forgives, He considers us cleansed, why do not we who acknowledge His forgiveness, as fully forgive ourselves? Instead, after we supposedly receive our absolution, we allow the guilt of particular sins to linger in our souls, unable to get rid of it, continuing to punish ourselves mentally for failings for which Christ has suffered the punishment. We do not accept the self we confess God has accepted. In this state of mind we are a vulnerable target for the fiery darts of the wicked, lacking the shield of faith in the Atonement, for brooding over our shortcomings creates the mood which predisposes us to fail again.

Before we can experience the freedom of forgiveness we must realize the depravity of our nature. We profess to be sinful and unclean, and yet we are shocked when we find this true in our lives. One does not become shocked over a condition of which he was previously aware. We are living in a culture with unnatural social mores, whose tenets are basically pharisaism. Our people think of themselves as belonging to the respectable level of society, in which the depraved manifestations of human nature are treated as non-existent or relegated to the unspeakable shame, vulgarity and bestiality of the vermin of society. This respectable level of our culture is usually additionally identified as Christian respectability. Our conscience operates more from the basis of these social mores than from God's evaluation of human nature. To keep our external behavior in strict obedience to the standards of accepted respectability is our way to prove to our society and, alas, to ourselves, that we are good. The whole silly procedure is a facade, superficially work-righteous, dishonest at its base and deceitful in its exterior.

Whenever the contrast between this sham and superficial morality and the devils in our soul threatens to rise up and disturb our complacency, we seek feverishly to divert our attention by an increasing servility to our cultural code. Always we are fleeing from ourselves, from our shame and from our inner temptations, which despite our preoccupation with the externals, do break through at unpredictable intervals to make us face reality and be shocked if we must. Because we do not allow ourselves to think honestly, we are unable to live naturally. The pretext we have assumed gives to our living an artificial character, to our personalities, an unnatural completion, and to our virtues, a forced appearance.

We find ourselves unable to enjoy life as we should. The strong cords of guilt will not release our souls to enter those highly satisfying experiences attainable by God's free men. Challenged with the opportunity to progress to a higher level of spiritual living, we feel we are too undeserving for such a life, too guilty for the privilege, too confined in our inferior status to make the break to something better. Unable to be identified with humility, this feeling of being undeserving is based on a rejection of the entire conception of divine grace. The Atonement of Christ is powerless to combat our driving obsession to make our own atonements for our own sins. Seemingly we cannot gain our peace unless we feel we have paid at least part of the price, endured at least some of the sacrifice, for our sinful nature. Hence, we actually fear the thought of being freed from anxiety, because anxiety is a portion of the Cross we ourselves are suffering, a discomfort for which we feel the need in order to live with our conscience. We grow uneasy at the prospect of being honestly happy, because we feel we do not deserve to be happy, that curtailments of happiness must be a part of our lot due to the unworthiness we feel, an attitude which by its nature cannot tolerate happiness. To be spiritually free is to be liberated by the Gospel of the Atonement from the domination of the delusion that we must in some way merit the gifts of God.

Some good Lutheran may object. "I admit I am guilty of these inner tensions, but not because I do not believe in the Atonement. I just have a lot to put up with, that's all." While it is true that some of us have situational difficulties which would severely tax the composure of a Paul (Phil. 4), it is equally true that for many of us, the troublesome situation is only a projection to the exterior world of an inner agitation of the

soul. When the outer difficulty is relieved, we find something else to keep us disturbed. A change of scenery rarely helps one whose trouble is within himself. We need these "one thing after another" difficulties in our exterior living to spare us the ordeal of admitting and attacking our real problem inside.

Often we adopt a more aggressive outlet for the frustrations arising from spiritual bondage. Evidence of the unforgiven is never more obvious than in the harsh judger's tongue. We are really feeling the agitation of our own guilt when we are moved to berate our neighbor. Guilt demands punishment. There are three ways in which this demand can be satisfied: the vicarious punishment of the Atonement; the ceaseless punishment of ourselves in our own atonements; the transferral of our guilt to our neighbor and punishing him in our stead. The character assassins in our churches are basically angry with themselves. They despise their own sinfulness, but are unwilling to face it, and find their way of escape in attacking a similar sinner. At least they are making someone suffer for their sin. Here is the devil's perversion of the Atonement in the lives of church people who have not realized its blessings. We crucify our neighbor for our sin.

Souls enslaved within the Church of the pure doctrine! Our need is to relate the doctrine to the spiritual life of the worshipper, to guide the believer to an experience of his belief, to lead the confesser of an article of faith to realize that article in his living. Evidences of the unforgiven and of spiritual bondage must give way to evidences of the forgiven and of spiritual freedom if our distinctive doctrinal emphasis is to have any deeper meaning than a fetish of our pride.

The doctrine of the Atonement is in reality the doctrine of God's love. God so loved mankind that He gave His Son into death for their forgiveness. The Atonement is the evidence of the ages that God loves us. Our people are starved for the assurance that God loves them; the guilt that troubles their souls is proof for this. They are unable to forgive themselves because they feel their sin has alienated God's interest in them, and turned His love to disgust. If it could be the conviction of their inmost being that God understands them, accepts their contemptible nature, and yet loves them undiminishingly, they would experience their liberation. Love alone can give security. Guilt due to opinions of our self would not exist if the conviction that God loves us unconditionally, permeated our being. Inner fears that bind our spirits may be irrational in view of our statements of belief, but man does not always follow the dictates of reason, especially in the face of an emotion as powerful as fear. If "there is no fear in love," then it is love that is lacking in our religious life. If "perfect love casteth out fear," then it is love that is needed to relieve the torment that undermines our mental health.

What is wrong that the doctrine of the Atonement does not give us this assurance of God's love that we so desperately need? Let us not blame the doctrine of the Atonement. It is we who have been content correctly to state the doctrine, who have failed to relate this doctrine to the fundamentals of human living, that are responsible for the poverty of spiritual experience in our churches. The Atonement makes it possible for us to experience the love of God, and it is this experience that gives us the inner security to be free in spirit.

We need to saturate our consciences in the truth that we are not soiled, no, not by a thousand sins, that to receive divine grace means that we cannot deserve a single blessing of God. We need to begin at the bottom of our souls and realign our living with the conviction that the righteousness of Christ is our righteousness, that we are, according to the doctrine of the Atonement, fresh, clean and holy.

Paul, the Apostle--A Product of Various Schools of Thought

John A. Pietsch

PSYCHOLOGISTS TELL US that interest begets interest. The truth of that statement is corroborated by our experience. Especially is this apparent when one person finds himself on common ground with another. Thus, the engineer and the artist read with stimulating interest the lives and works of the great masters in their respective fields of labor. Similarly, if we pastors and missionaries would stimulate our interests and thus be inspired to ever greater service, then, next to the Great Master Himself, let us turn to the life and work of one of the greatest masters in our field of labor, the Apostle Paul.

After nineteen hundred years, world Christianity continues to accord to the Apostle Paul the uncontestable first rank among Jesus' apostles. Multitudes, virtually, have testified to his greatness. Scholars have characterized him as "the greatest of Jesus' disciples," and "Jesus' most genuine disciple." The Encyclopedia Brittanica which includes the Apostle's own designation credits him as "the Apostle of the Gentiles," and "the first great

hristian missionary and theologian." And, finally, let s not forget those remarkable words with which the xalted Christ introduced Saul of Tarsus to Ananias: He is a chosen vessel unto me, to bear my name before ie Gentiles and kings and the children of Israel." For ir purpose, such an introduction should suffice, too.

In the light of our subject, let us now inquire: What ade Saul of Tarsus so great in the sight of God and the hurch? Well, just what makes any man great? Perhaps we should ask, first of all: What makes a man? To e sure, we are agreed that there is no such animal as a self-made-man"! From the point of view of the natural an, let us formulate the principle that *man is the product of his applied native ability, plus his environment nd experience.* It will be well to keep this principle in ind as we endeavor to develop the subject: Paul, the postle—a Product of Various Schools of Thought.

Obviously, the *time or age during which Saul of Tarus was born is an important factor* in support of the ited principle. Every age undoubtedly produces its own eculiar environment, and, correspondingly, every age roduces its own giants.

The exact date of Saul's birth is not known. For practical purposes, however, an approximation will do. To his end, two factors should serve us quite adequately. n the first place, the Book of Acts tells us that at the ime when Stephen was stoned (33 A.D.), "the witnesses aid down their clothes at the feet of a *young man,* whose ame was Saul." Now, the term "young man" has a atitude of meaning, being applicable to a person beween 18 and 33 years of age. However, when we recall hat, shortly after the martyrdom of Stephen, Saul was ntrusted by the Sanhedrin with the leadership of no mall persecution, we are constrained to believe that he vas nearer to 30 years of age. Secondly, in the year 62 A.D., Paul, writing from his prison in Rome, speaks f himself as Paul the aged." He would hardly speak hus of himself before attaining the age of 60. Thus, Saul would have been approximately 32 years of age when he consented to the ignominious murder of the Church's first martyr. At any rate, we safely may place he birth of Saul of Tarsus near that of our Savior. Hence, we can easily imagine that while the boy Jesus was playing in the streets of Nazareth, the boy Saul, living about 400 miles to the north, was playing in the streets of Tarsus in Cilicia.

The life of the Apostle Paul, then, was lived in that "golden age" of history, the fulness of time, to which he refers at least three times in his letters. If St. Paul had been born prior to this time in world history, his name might never have been known, and perhaps he might have filled the place of just another rabbi in Israel. However, the age into which he was born is an important factor in the development of this great exponent of Christ. Yet the age provides but the setting for the drama of his life. Hence it is fitting that we ask whether the man is equal to the age? Is the product fit to meet the need of the time? What are the contributing factors which fit him to become "Jesus' most genuine disciple, the great Apostle to the Gentile world?"

I.

The Jewish school, in the first place, had some important contributions to offer to Saul of Tarsus. It provided most of the raw materials, for Paul was a Jew first of all, "a Hebrew of Hebrews." The Jewish school provided some essential training in the home, in the elementary school of Tarsus, and in the Rabbinical College in Jerusalem. Now we must examine the factors more closely, and place them in their proper relation to the subject: Paul, the Apostle—a Product of Various Schools of Thought.

Let us begin this division with the *home* of Saul of Tarsus, more particularly, with his parents, for naturally the fruit is only as good as the tree which brought it forth. Who were his parents, and what did they possess in terms of religious conviction which they could pass on to their son?

It is to be regretted that so little is known of Saul's parents. Most of the information at hand has come to us by way of tradition; and the remainder must be supplied by inference. Paul himself tells us that his father was a "son of Abraham" and a descendant of the tribe of Benjamin, a "Hebrew of Hebrews," a citizen of the Roman Empire. Jerome informs us that Saul's father was driven from his home in northern Galilee by a wild insurrection which followed Herod the Great's death in 4 B.C., and that he escaped with his wife and child to Cilicia, finding asylum in the city of Tarsus. David Smith thinks that Saul's father "represented the noblest type of Jewish piety, and that he was a zealous adherent of the sect of the Pharisees, which sect, despite too much frequent intolerance and traditionalism, comprehended most that which was godly, and all that was patriotic in later Judaism. He was a devout Jew, and in the city of his exile he was true to his fathers' God and the tradition of their faith. And his wife was likewise."

These were the parents of Saul of Tarsus. Actually, no Jewish boy could wish for a better beginning than these parents offered. He had every opportunity to make the best use of these privileges, and this he most certainly did—that is, so far as they served his native equipment for the life and work of an ardent Jew, better, a zealous Pharisee.

However, as far as the natural man is concerned, the privileges represented only the raw materials, which were very good indeed. Yet they provided only a part of the contributions which were to come from the Jewish school. More and more was yet to come to the boy, all of which helped to develop him into a "Hebrew of Hebrews." The first of these contributions was advanced through his early home training.

When did Saul's training really begin? His name seems to suggest an answer, for "Saul" which means "asked for" suggests that prayer for the method used by his pious parents to prepare for his training. Like

Samuel, he was the child of many prayers. Moreover, Paul himself tells the Galatians (1:15) that before he was born his mother consecrated him to the service of God. Was this perhaps not the very beginning of Paul's training? Very likely, such pre-natal consecration is the most effective "training" whereby in later years children will respond more favorably to religious training, that they will permit themselves to be "brought up in the nurture and admonition of the Lord." No doubt, the parents of Saul simply followed Hannah of old. Indeed, there is something in this for our juvenile problems of this modern day, as well as an answer for the great need for more laborers in God's vineyard! We need more "asked for" children! Here are untold possibilities —you fill in the spaces.

Aftr Paul had been "asked for" and consecrated, "set apart while still in his mother's womb," it goes without saying that his parents were ready to offer their son the very best efforts in line with religious training. It is not very difficult to imagine how these faithful parents set themselves to obey the great injunction in the Book of the Precepts (Deut. 6:6-7): "These words which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou walkest by the way, and when thou liest down, and when thou risest up." We may take for granted that Paul's early training centered in this commandment, though informal such training may have been, and that continued training therein did not cease when at the age of 6 or 7 he was enrolled in the elementary school.

Paul's entrance into the elementary school in Tarsus was the beginning of his *formal* training. The education which he received in this school was exclusively Jewish. The Jews usually had their schools in connection with the local synagogue, and since the manual of instruction used in this school was called the "Book of the Law," the school itself was known as the "House of the Book." There every true son of Israel received his training until he was 12 or 13. During the first three or four years the child received instruction in the rudiments. At the age of ten, he began to give his attention to the study of the Law. The method was oral repetition. The teacher would read out each sentence, the pupils reciting it in unison, until they had committed it to memory. Thus, every Jewish boy's mind was stored with Holy Writ. Little wonder, then, that Paul, in the succeeding years of his ministry, was able to quote the Sacred Writings so generously and yet so accurately. Certainly this method made an excellent contribution, one that placed the Scriptures at his finger-tips; especially is this the case when we consider that this occurred during his memory's retentive period. Josephus, the great Jewish historian, tells us: "from the dawn of the understanding we learn the laws by heart and have them, as it were, engraved on our souls." Hence, these early years of training served Saul of Tarsus very well in preparing him for the work which he was to do later at the fee of Gamaliel in Jerusalem.

When, at the age of 12, every Jewish boy became "son of the Law," he was expected to *practice* what h had learned during his studies in the "House of th Book." His childhood days were over, and now he be gan his preparations for his chief life work. Howeve before such active preparation began, it became hi "holy duty" to learn a respectable trade. This duty als included those boys who were planning to become teach ers and rabbis, as indeed it had to, for their professiona work was gratuitous, they received no gifts and exacte no fees. To be self-sustaining, they did not regard suc work degrading, no matter how menial it might be, a did the Greeks and Romans. Instead, one rabbi calle such work or trade "love work," and it was a commo saying among the Jews "that one who did not teach his son a trade taught him robbery." Indeed, every rabbi should have remembered well the saying of his beloved teacher Gamaliel: "Excellent is the study of the Law together with worldly business, for the practice of them both puts iniquity out of remembrance; and all Law without work must fail at length and occasion iniquity." Another rabbi advises: "Have little business and be busied in the study of the Law."

Hence, at this time, it was self-evident for Saul to apply himself to learning a trade. Inasmuch as tent-making was a thriving industry in Tarsus, it did not take him long to decide what his "love work" was to be. While we do not know just how efficient he became as a tent-maker, we do know that it served him well throughout his ministry. For when the Judaisers accused him of mercenary motives in preaching the Gospel, Paul was able to silence them by calling their attention to the real source of his livelihood. So even his trade, an indirect product of his Jewish training, made its contribution.

Finally, we come to the final and most important contribution of the Jewish school which helped in the making of Saul of Tarsus: his matriculation into the *Rabbinical College in Jerusalem.* He entered this institution at the age of 15. Here again his studies, of course, marked the most important factor in his development. Now what did he study in this school of the Pharisees? The Sacred Law, of course, including all the Jewish Scriptures, that is, the Law, the Prophets, and the Hagiographa. The method was by "interpretation," that is, the investigation of the sacred text, from whence also the school derived its academic name, "the House of Interpretation." This method included the systematization of the precepts of the Law, the definition, the application, and the reconciliation of the legal code. The result was a complexity of minute distinctions and vexing restrictions. The system also included an elaboration of the historical and didactic portions of the Scriptures by means of allegorical exegesis. And what was the goal behind this elaborate method? The answer to the question: "How can righteousness be attained by the keeping of the letter of the Law?" This, by and large, constituted Saul's train-

ing which made him zealous for righteousness by the Law. When his zealous observance of the Law did not satisfy his heart and bring peace to his mind, he simply addressed himself to the task with greater zeal. The inevitable and ever-recurring question of the rich young ruler, "What lack I yet?" was answered with more and more outward observance of the legal code. This made Saul the strict Pharisee who was eager to go to any length in order to attain righteousness by the keeping of the Law. His conviction expressed itself very definitely: Righteousness by the Law is the only way. Thus also spoke his training—and his old Adam! Here was the product of the "letter observance" of the Law; here, also, was its curse! As Paul found out later, however, he wasn't a bit better than the Gentiles, with whom he shared the same condemnation. Yet, here was the finished product of the Jewish school.

II.

We must now consider the contributions of the *heathen school.* Was Paul also a product of the heathen school? If so, then in what way? Insofar as righteousness before God was concerned, this school had nothing to offer. For all people as they are by nature lack the righteousness of God, which is not only true of the Jews but of the Gentiles as well. Here was Paul's own later reasoning. We'll let it go at that.

However, the heathen school did have some very noteworthy contributions to make. Tarsus boasted a very fine university, exceeded only by those in Athens and Alexandria. Now did Saul make use of this great seat of learning? Very likely he did not. Let us remember that the education of a Jew was exclusively Jewish. The Jewish text-book was the Law, while heathen literature was consistently ignored, which especially was the case among the Pharisees. According to one writer, their maxim read: "Cursed be he who feeds swine; and cursed be he who teaches his son Greek literature." Well, was there no other opportunity for the pursuit of Greek studies? It has been related of a certain rabbi who, when asked by a man when he should teach his son Greek literature, replied: "At an hour which neither belongs to the day nor the night, since it is written, 'his delight is in the Law of the Lord, and in His Law doth he meditate day and night.'" Finally, when we recall from Paul's own words that he was educated "after the strictest sect of the Jewish religion," then we are reasonably safe in contending that he did not attend a heathen institution of learning.

Yet, in spite of every effort of isolation, it is certain that Paul did not escape its influence, living, as he did during his formative years, among the Tarsians who were essentially Hellenistic. From them he must have learned their peculiarities and the common Greek, which later became the chief tool for his entire work as the Apostle to the Gentiles. His address to the Athenians reveals that he was able, when he so chose, to wield a style much more stately than otherwise. Moreover, it is quite unlikely that a mind as keen as Paul's would remain in total ignorance of the great monuments of the language he spoke—even though in all his writings there are only three or four brief quotations from the Greek poets. Then, too, since the local university in Tarsus was famous for its petty disputes and rivalries, it is possible that the murmur of these may have given him the first impulse to scorn the tricks of the rhetorician and the windy disputations of the sophists, to which he refers in his epistles. Yes, his surroundings may have given him ample opportunity to see how small some souls can be and how mean their lives, while their mouths are filled with the finest words. Also, he certainly had every chance to acquaint himself with their vain religion, their superstitions and fears. It is apparent that he knew their ignorance of the Living God suggested the wisdom of providing also a place for Him in their temples. We are told that Athens was not the only heathen city where such a provision was made, and, if so, Paul certainly was not ignorant of it. It seems that it did not take him very long to single out the altar with that inscription. It may be that he resorted to the Athenian "pro tempore" introduction in other Gentile cities, too. The fact that these are not recorded does not prove the contrary.

Such was the training of Paul in the heathen school. For the greater part of thirty years, to say nothing of his ministry years, this school trained the Apostle, though unconsciously, to deal with a people who later became his regular audience. Here, again, was a valuable contribution, and yet, standing alone, it amounted to little or nothing when compared with the finished product. The same was true of his Jewish training—at least, to a large extent. Paul, comparing these contributions with those which were yet to follow, counted them "loss" and even "rubbish."

III.

We are now ready to treat the final phase in our subject. Once again let us recall the stated principle: naturally speaking, a man is the product of his applied ability, plus his environment and experience. The emphasis must be put on the qualifying phrase, "naturally speaking." Thus far we have discussed the development of Saul of Tarsus, which, from the point of view of the natural man, yielded an excellent product. However, in spite of all his advantages, Paul's own estimation of this stage of development in his life is "rubbish." And Jesus' opinion is even less—"Without me ye can do nothing." Fitting epitaphs for the Jewish and heathen schools should read something like this: "What is born of the flesh is flesh"; or "the natural man receiveth not the things of the Spirit of God, they are foolishness unto him"; or "natural man is enmity against God," "dead in trespasses and sins," etc.

To be sure, Paul's school days were not over; actually, they were yet to start. When? It is impossible to make a sharp division between these schools, showing just when the one started and the other ended. But had not

the new school, God's own school, begun long ago during the Jewish school, even though it manifested itself only in silent preparation? Remember that Saul was a student of the Old Testament. Was he at all times certain that Pharisaism was the only and right way to God? Just keep in mind the efficacy of the Word. Then there was Gamaliel, his beloved teacher; had he not heard his wise counsel when Peter and John were on trial? "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men...refrain from these men, and let them alone...if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." As these words came from his teacher, Saul's journey to Damascus must have been anything but peaceful. Every step he took must have sounded the repeated warning counsel of Gamaliel—"fighting against God"..."fighting against God"..."fighting against God"—increasing in staccatoed crescendo until, struck to the ground, he saw the Lord Himself squarely across his path! And, as if in answer to Gamaliel's sound advice, he hears Him thunder: "Saul, Saul, why persecutest thou me?...It will be hard for you to kick against the goad." To be sure, here was the real beginning of a new era for Saul of Tarsus. God's own appointed hour had struck unmistakably (Augustana V), and He confronted him with the presence of His glorified and exalted Word. "Why persecutest thou me?" Yes, "why?" Saul would have sufficient time to answer. But Jahveh had interfered and had made him a chosen vessel, wisely and wonderfully made, for a special task. A little while later, Saul, who was persecuting Christ and fighting against Him, "put Him on in Holy Baptism!" Truly, here was a new beginning, a beginning effected by God Himself. Old things had passed away, and behold, all things were made new!

The Apostle Paul was now well on his way in God's school. Already he proclaimed Christ in the synagogues of Damascus. The total inadequacy of the two previous schools had been supplied—by God! However, he must have some time to think the matter through. He must have solitude. Arabia, with its Mt. Sinai, would be an ideal place to study the Law once more, to discover its real relationship to Christ. This, too, would be a good place for systematizing the Law versus the Gospel, that is, that righteousness was not at all to be attained by the keeping of the Law, rather guilt and doom; but that righteousness is to be had in Christ alone, without any man's effort, by mere trust in God's grace and acceptance of gracious gifts. That was God's own school, and it had only begun. But he would be in His school for the rest of his life—"not as though I had already attained either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

Paul, the Apostle—a product of various schools of thought, the Jewish, the heathen, and God's own school. For the last time, look at the cited principle above: a man is the product of his applied native ability, plus his environment and experience. The result is "natural man." However, let these be surrendered to Christ who by the Holy Spirit revamps, reshapes, and recreates them, and, in the words of Paul himself, you get the following: "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which is with me" (I Cor. 15:10).

In conclusion, let it be said that for practical purposes the title, Paul, the Apostle—a product of various schools of thought, is acceptable. However, in the final analysis, we must write above the many titles, with which the great Apostle of the Gentiles has been honored, these simple words: PAUL, THE APOSTLE, A PRODUCT OF GOD'S GRACE!

The Tyranny of Words

Benjamin Lotz

SOMETIMES words are dreadful tyrants. Too often an old, pet phrase is used to stop any semblance of progress in the work of Christ's Church as some doubtlessly well meaning person cites a precedent. That puts a stop to an idea that is good but uncomfortable and novel. Such action that demands acceptance solely on the basis of precedence is often pathetic and sometimes downright immoral.

Two illustrations, a short one and a long one, will seek to make this clear. Easter is approaching. The Sunday School association is meeting for the purpose of formulating plans for the festival services.

"This year, let us give to each child a little flower," some one timidly suggests not unmindful of the novelty of the suggestion. That idea is immediately scouted. "We *always* give chocolate candy eggs," sounds the counter-proposition in a tone that suggests more than a mild rebuke. Buttressed by the sanctity of custom and precedent, what chance will any new idea have? Come another year, maybe pansies or a tulip! But this year—again chocolate Easter eggs.

Now a longer and a more devastating illustration of the tyranny of words that buttress old, outworn customs! There comes the time to revise the synodical constitution. A certain individual has recently heard the complaint of a newly installed clergyman. He has looked at the

arish baptismal records and finds *lacunae*—holes, gaps, readful omissions, baptisms not recorded. Some one as not been on the job. Excuse the pastor as you will, should have been otherwise. A pastor that is well ough to baptize an infant ought to be able to fill in a cord. Even the gracious lady of the parsonage could ave seen to that. Of course, strictly speaking it was ot her job but when she hears of her husband's neglect, e wishes fervently that she had. No one knows how requently this happens, but if it happens once or twice uring a decade of years in a synod of average size, it appens too often.

A business firm would employ an expert to remedy he situation. The church years ago had a solution. It as called the visitation of a parish when the head of the hurch asked to see the records, financial and otherwise f the congregation. It would not have to be done every ear, but the right to do it ought to be provided.

At least, this seems a fair suggestion for consideration. uggest it to the member of a committee for the revision f the constitution. Try it if you want an example of ow old ideas, expressed in old terms, can come like a yrant to plague us. Some one on the committee will ome with an old phrase that is no longer true in fact if t ever were in theory. "It can't be done, American Lutheran polity is congregational!"

Rather than examine the possible solution of a bad roblem in the light of historical precedent, albeit an nusual one, the tyranny of an old phrase pushes the natter aside. It is true that American Lutheran polity as been at times partially congregational, often to the letriment of the work of Christ's kingdom, but it does ot have to be. In Muhlenberg's day, it was not, and hen the church was planted and in the days of its naturity it is becoming less so. Yet the old *shibboleth* s repeated over and over again. *"The polity of our hurch is congregational."*

That is an idea we ought to examine. Does it mean hat a congregation is the whole body of Christ, an independent organism, a law unto itself and the councils of the church then a mere debating society? Does it mean that a congregation can belong to the synod that it chooses or to none and still be recognized as a Lutheran congregation with the pure Word and Sacraments? Does it mean that each congregation will decide how much it will contribute to the work of the Church and that the Synod shall not reprimand it, or discipline it, or shall not finally exclude it if it does not help to bear another's burdens and thus fulfill the law of Christ?

If independence of the will of God is congregational polity, or if it is disregard of the action of the larger body, that is not the teaching of the New Testament. Otherwise the great Apostle would not have had the right to rebuke the congregations that were under his care. Otherwise, the first apostolic Council would not have been held at Jerusalem with its decision to draw boundaries and divide the work of Christian missions. If a congregation is a law unto itself which the old expression of *"congregational polity"* seems to indicate, then, what meaning have these words: *And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*

These two illustrations ought to make the point clear. In a congregation or in a synod, when a situation arises, why resort to old shibboleths, chanting old phrases that have lost their salty savour and showing that we are still under the awful tyranny of words? Rather follow the more excellent way though that is difficult as all genuine and good things are difficult. That means thought, and the re-examination of old values, and a forward look that all Christians must seek. That means a renewed study of the Scriptures and rather than hold on to the old phrase that has lost its meaning, there is the injunction of the apostle's word which is rather a principle to be applied in our time: *prove all things*—that means, test them, see if they are relevant;—*hold fast to that which is good.*

The Reader's Viewpoint

WORD OF GOD

Sir:

THANKS for printing the "Common Confession," including this: "Since the Holy Spirit by divine inspiration supplied to the holy writers content and fitting word, therefore we acknowledge the Holy Scriptures in their entirety as the inspired Word of God." Since the Word of God, of which Christ is heart and center, is the cornerstone of our doctrine and salvation, it is still my sincere hope that all our Lutheran synods will heartily join the two great synods in this historic Lutheran expression of faith. Isolated individuals who cannot accept it could then in all honesty, and in friendliness to all, form a synod of their own. For I am convinced it is the fact, as Pastor A. V. Neve says in same issue of *The Outlook*, that if this cornerstone is shaken the whole system of our theology (i.e. our Christian faith and confession) would crumble. For we, as "the household of God," are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Christ will not tolerate any human endeavor to separate His divine Person from the foundation of which He Himself is the cornerstone, that foundation being the prophets and apostles, namely the whole Word of God. If men try that old trick, He vanishes—He withdraws Himself from their midst. Yes, no matter in what pietistic terms we might talk about having Him.

"CONTENT AND FITTING WORD" is, moreover, such a genuine and acceptable expression that it truly ought to be

agreeable to all of us. Neve was helpfully and kindly offered this expression, in Dr. Dell's recent editorial, to be used instead of his trite word, "theory," which none of us had ever claimed. And yet Neve slings out that old word, "theory," at least eight times in his last article. Neve's attention had also repeatedly been called to the fact that the claim of Scripture inspiration had reference to the original Mss with which our present Bible is believed to be "substantially identical" (Quote is from Constitution of American Lutheran Church). Yet he again ignores this reference. Neve had also been reminded that his own synod (our UELC) 19 years ago had a thorough discussion of the terms: "The Bible Contains the Word of God" vs. "The Bible Is the Word of God," the latter then being by unanimous vote adopted as the synod's doctrine and made a permanent part of our Catechism. It does seem strange that as lone pastor he should now in over two years of writings keep contending for the opposite of his synod's position, and that he should keep writing and repeating the same words of his own: "theory," "pseudo-Lutheranism," "Bible discrepancies," etc. Why does Neve not rather enter upon a scholarly discussion of the various Mss in the original languages? True, Neve's last article does have two new ideas, saying that in our use of the Apostles' Creed we Lutherans do not confess faith in any creation theory, or in any theory of atonement. If by "theory" Neve means Christian doctrine (which he generally has meant), he ought to try to sense that even as our confirmed Lutheran young people confess the words "God created" and "Christ died" the Holy Spirit is always present to fill these blessed words full of pertinent Bible supplemental meaning which sacredly in our hearts comes streaming in. Like cups running over, the two word concepts are brim full of Biblical doctrine of man and salvation.

Neve has touched two vitally significant doctrines here, the doctrines: *"God created"* and *"Christ died." Significantly,* they are the very concepts which are most commonly involved in the modern discussion of the content of the Bible being God's Word or not. Concerning the doctrine, "God created," we find both the Bible and Lutheran confessions to be abundantly rich on it, singling out man's creation as a distinct act of God. Likewise also the doctrine of the atonement, yes the *vicarious* atonement, the underscored word being the crux here.

AND THEN THOSE POOR, MISERABLE STUDENTS whose professors hold a "Bible theory" club over their heads, while synod holds a similar club over the professors' heads. We all recognize this as being borrowed from another writer. But we who know men of our day surely do know that neither students nor professors are such weaklings. They knew beforehand what in the main was our doctrinal position and are free to go to other schools by their own choice. Where is the man among them who wants such sympathy as Neve pleads for? And, as for the "burden of their conscience" (not the "club"), they do find, like the young author of the 119th Psalm, it is removed when they seek comfort in the written Word of God.

James C. Peterson,
Salt Lake City.

WALTER MAIER

Sir:

My attention has been called to a very fine editorial written by you, relative to the comments of the editor of *The Lutheran* and your reference thereto, which appeared in the March issue of *The Outlook.*

I would therefore very much appreciate receiving a copy.

Yours very truly, H. K. Jaburg,
New York 28, New York.

Sir:

Please accept on behalf of our staff and the writer personally, our congratulations and a word of appreciation for the excellent editorial which appeared in the last issue of *Lutheran Outlook* in reference to Dr. Maier's death and the article printed in *The Lutheran.*

Numerous men of our Lutheran Church in this vicinity have expressed their deep appreciation of your editorial.

With sincere greetings, I remain,

Very truly yours, The *American Lutheran*
J. F. E. Nickelsburg
Business Manager

Sir:

Thank you for your very fine editorial on Dr. Walter A. Maier. This is just one of the many fine articles that I have found in your publication during recent months.

I wish you the blessing of God in the excellent work you are doing.

Cordially yours, Oswald C. J. Hoffmann,
New York, N. Y.

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SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Lighting Lamps of Love in Europe

The Women's Missionary Federation of the American Lutheran Church, successfully completed their 1950 Lenten project on the World Day of Prayer when Christian women gathered in their churches for their prayer services.

Since Europe is still calling, "Come over and help us," and our workers representing us in Europe continue to cry, "Your aid is urgent," the women recognized that service is the handmaid of worship and demonstrated their love for brethren in Europe by bringing a light for a lamp of love in Europe. In a piece of usable cloth of any material for wrapping, the following articles were gathered: small scissors, spools of thread, straight pins and safety pins, sewing and knitting needles, thimbles, buttons, snap fasteners, leftover pieces of material, patches, odds and ends of laces, bindings, trimmings, and yarn. These packages were brought to the World Day of Prayer meetings and dedicated with prayer before they were sent to Lutheran World Relief, thence on to Europe. An excellent response was made to this Lenten project to light the lamps of Europe.

Mission Builders Move

The Mission Builders, a group of young Luther Leaguers giving themselves to the cause of building chapels and churches in the American Lutheran Church, have just completed their second project in Olathe, Kansas. St. Mark's Lutheran Church of that city was dedicated on Sunday, February 19, by President Erwin G. Fritschel.

The Mission Builders have moved to Columbus, Ohio, to begin their third project in breaking ground for a new chapel for St. Philip's Lutheran Church. This congregation for our Negro Lutherans was organized four years ago, and has a communicant membership of about forty. The building will include a chapel to seat 144, a social annex with Sunday School classrooms, and a five-room apartment for the pastor. If the program can be completed within schedule, St. Philip's new chapel will be dedicated the middle of June.

United Evangelical Lutheran

By H. Skov Nielsen

Our young Japan missionary, Lloyd Neve, writes that he has been assigned as his special field an area about 100 miles long and 40 miles wide in central Kyushu, with headquarters and residence in the city of Kurume. Included in this territory are, besides the local church, the three parishes of Omuta, Hita and Amagi, each of which is from 20 to 30 miles distant from Kurume. Also, opportunities for starting new church work in other places are constantly presenting themselves. To give adequate care to this extensive and complex charge, a quick and ready means of transportation is very essential; and steps are now being taken to furnish him a car.

A new type of church work—the so-called Rural Life Meetings—is being introduced into some of our rural area congregations. A series of such meetings were recently held in the Bluffs Trinity church, near Fremont, Nebr., the Rev. A. P. Staby, pastor. A number of local people took active part in the program. The purpose of such meetings is, obviously, to enrich rural community life, and to lift it to a higher plane. From another rural congregation — this one in Iowa—comes this cheerful message: "Our new parsonage fund is growing, and we hope to have a set of chimes added to our new pipe organ in the near future; but most wonderful of all it is to see our comparatively large church filled to capacity every Sunday."

In a recent issue of "The Ansgar Lutheran" Mr. Frederick Graepp, a sightless friend of our church who lives in Fresno, Calif., pays tribute to two "sighted Lutheran companions of the blind" who have lately been called to their reward. One was the Rev. Arnold Kuntz, first editor of "The Lutheran Messenger for the Blind"; the other was Dr. Walter A. Maier. Both of these men had important parts in the founding of the Lutheran Library for the Blind, now in its own building at 11251 S. Homewood Ave., Chicago.—Mr. Graepp himself has for many years taken active part in the efforts to brighten the lives of other sightless people.

A novel project for church young people has been initiated by Fremont, Nebr., where the Luther League of First Lutheran church has undertaken to build bookcases for the church library and are considering construction of a fireplace in the church parlors. These same leaguers were recently given a banquet by the "Wedded Band," on which occasion a joint program was rendered by talent from the local Midland College and from Dana College, Blair.

"Editorial Ejaculations" is the headline chosen by our new youth editor, Pastor Gilbert A. Jensen of Royal, Ia., for his personal column in the month-

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ly youth issue of "The Ansgar Lutheran." In the March issue his topic was, "Peace by Suicide." Under this caption he refers to what he terms "the mad desire for personal peace at any price," which he finds reflected in the book market of our day by the popularity of such writings as Rabbi Leibmann's "Peace of Mind" and Merton's "The Seven Storey Mountain."

Lutheran Free Church

By Iver Olson

The Santal Mission, a co-operative venture of mission societies in Norway and Denmark together with the Churches of Norwegian and Danish extraction in America, observed a mile-post in its history last month. At that time the various congregations that have been founded by this Mission in India were organized into a synod which is henceforth to be known as The Ebenezer Lutheran Church. Appropriate services in recognition of this event were held at the Trinity Lutheran Church in Minneapolis on March 12, a date which coincided with the last day of the organizational convention in India. The Santal Mission was founded about eighty years ago by the Dane, Peter Borresen, and the Norwegian, Lars Skrefsrud. For about half a century it has had intimate connections with the LFC. Its headquarters in America were until quite recently at Augsburg Seminary. Outstanding among the missionaries from America to Santalistan were the late Rev. and Mrs. M. A. Pederson of the LFC.

The Red River Valley Pastors' Conference was held at Oak Grove Seminary at Fargo, N. Dak., on March 7-9. This annual affair might appropriately be called a Conference on Faith and Life. Rev. P. O. Laurhammer read a paper on "The Lundensian Theology," and Rev. Manley Gjerde presented another on "The Church and the Co-ops."

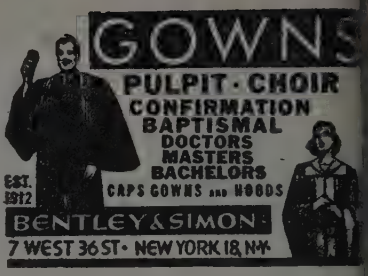
A Leadership Training School was held at Oak Grove Seminary on April 5-8, under the sponsorship of the LFC Luther League Federation. The youth leaders of the Church, assisted by other youth workers, met with local and district Luther League officers and other young people to help and guide them in their League activities.

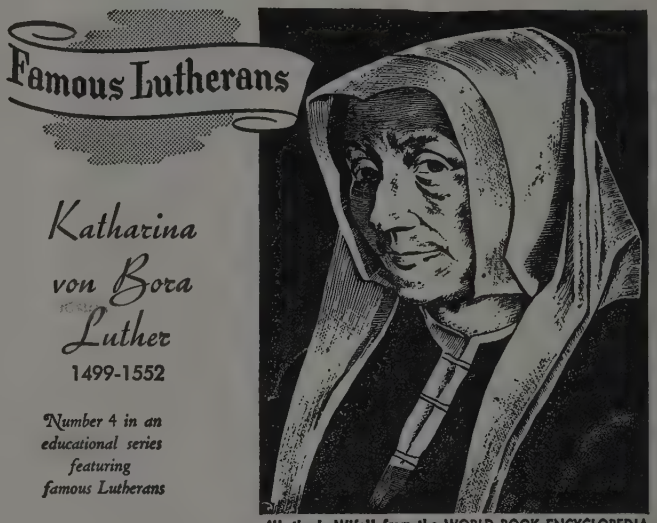
Rev. M. C. Vaagenes reports from Madagascar that the missionary residence at Betioky was damaged by a cyclone last January.

Dr. T. O. Burntvedt, hospitalized with a heart ailment since January, has shown a steady improvement. However, it was necessary for him to undergo surgery for another illness on March 15. His condition at the present writing is reported to be fine.

Mrs. Axel Kordahl, the wife of one of the seminary students at Augsburg, passed away suddenly on March 9.

Rev. Chester Sorkness of Starbuck, Minn., succumbed to a lingering and malignant illness on March 14. He was graduated from Augsburg Seminary in 1935, and had served pastorates at Wallace, S. Dak., and Tacoma Wash., before taking up the work at Starbuck a couple of years ago.





"Luther's Wife" from the WORLD BOOK ENCYCLOPEDIA — courtesy of Field Enterprises, Inc.

On Easter Eve, 1523, Katharina von Bora and eleven other nuns moved silently through the shadows of the Cistercian Convent of Nimbschen, secretly keeping their escape rendezvous with Luther's friend, Leonard Koppe. Two years later her unexpected marriage to Luther after a brief courtship caused much ado among Luther's friends and enemies, but twenty one years of unusually happy married life gives silent testimony to Luther's courageous decision to marry.

It was Katharina's energy and thrift that kept Luther from bankruptcy. He was constantly endorsing notes for friends and lending what little money he had to the poor. The Luther home was crowded with poor relatives and student boarders — not to mention the six Luther children. But Katharina always managed to make ends meet. She followed her famous husband in death and is buried in the city of Torgau.

In the days of Martin Luther, the loss of the husband meant the loss of the family's security. How fortunate are the Lutheran wives and children of today who can look forward to continued family security through insurance.

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On the Religious Horizon

utherans Withdraw From
rginia Church Council

Roanoke, Va.—The Virginia Synod the United Lutheran Church in merica has withdrawn from its con-ltative relationship with the Vir-nia Council of Churches, becoming e first denomination to leave in the ouncil's six-year history.

Advocates of withdrawal said the ouncil of Churches had taken stands what they considered purely po-ical questions.

In a resolution adopted at its an-ual conference here, the Synod said was breaking its affiliation "until ch time as the policies of the Coun-l on certain issues are in line with r Lutheran position."

The Synod authorized appointment a committee to confer with repre-ntatives of the Council "as to the nditions under which we might re-me a relationship," the committee to port at the 1951 annual meeting of e Lutheran group.

Opposition to the Council of Church-' policies came from the floor after e Synod's executive council had rec-mmended continuation of the con-ltative relationship. When senti-ent appeared so definitely against ntinuing the relationship, the with-awal resolution was drafted and lopted.

Those in favor of withdrawal stress-l the Council's action in actively op-sing adoption of an amendment to e State Constitution which would ave eliminated the poll tax as a pre-quisite to voting. The proposed nendment, which was overwhelm-gly beaten in a November referen-m, was opposed by the Council and her groups on the ground that while would have abolished the poll tax, would have set up ever more strin-nt restrictions on voting.

The Lutheran Synod was the only ouncil member to hold a consultative lationship. This relationship is the me as that held by the United Lu-eran Church in the Federal Coun-l of Churches.

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ishop Brilioth
amed Swedish Primate

Stockholm—Dr. Yngve Brilioth, 59-ear-old Bishop of Vaxjo, has been amed Archbishop of Uppsala and rimate of the Swedish State Luther-n Church to succeed Archbishop Erl-g Eidem, who will retire on May 1.

The appointment was made by King Gustav from a list of three candidates who were nominated in elections conducted recently in the 13 dioceses of the Church. The other two candidates were Bishop Torsten Ysander of Linkoping and Bishop Anders Nygren of Lund.

Archbishop-elect Brilioth is known as a leader of the ecumenical (world church cooperation) movement. He is regarded as Sweden's leading authority on the Church of England, and is the author of several books dealing with medieval Swedish church history.

Lutheran Named Hungarian
Minister of Religion

Budapest—Joseph Darvas, a Lutheran, who was formerly Minister of Reconstruction, has been named Minister of Religion and Education by the

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Communist-dominated government, it was announced here. He replaces Dr. Julius Ortutay, a Roman Catholic, who resigned for undisclosed reasons.

Darvas' appointment marked the first time a non-Catholic has been named head of the Ministry of Religion. In deference to Hungary's predominantly Catholic population, the portfolio has traditionally been held by a Catholic.

Darvas was named to the government post a few days after he had been solemnly inaugurated as Lay Inspector of the Banyai (Montana) diocese of the Lutheran Church. A former school teacher and playwright, he is president of the Luther Society, leading social organization of the Lutheran Church.

Hungarian Lutheran Leaders Decline To Start Church Resistance

Budapest—Eight top-ranking leaders of the Hungarian Lutheran Church have sent a message to "our Lutheran brethren in the West," declaring that they "cannot take responsibility for starting a so-called church resistance" in Communist-dominated Hungary.

The text of the message appeared in the latest issue of the Hungarian Church Press, a news sheet issued by the press committee of the Hungarian Protestant Churches.

It clearly intimated that many phases of church life in Hungary are being hampered by the Communist government, but insisted that nevertheless the Lutheran Church is growing in its spiritual work and influence.

Obviously inspired by charges of Lutheran leaders in the United States and elsewhere that the Hungarian Church has failed to take a strong stand against State encroachments, the message declared that the Church should not start a "political struggle in this country."

It also challenged the belief that there "cannot be true Christianity in the eastern hemisphere," declaring that "such an opinion would be the negation of the omnipotent power of God."

The message said that the difficulties facing the Church are no more trying than were those experienced by the apostles in the time of the Roman Empire, and that the Hungarian Church leaders are "responsible before God" only to ensure "that His Church might subsist in Hungary."

"We cannot, therefore," the message asserted, "take the responsibility for starting a so-called church resistance on account of the limitation of certain aspects of Church life which we have to recognize in the light of the Word as belonging to the nature of the Church in the sense of the New Testament."

Signing the message were Bishops Zoltan Turoczy, Joseph Szabo, Lajos Veto and Lajos Kemeny; Dr. Ivan Reok, General Inspector; the Rev. Gyula Groo, General Secretary; the Rev. Laszlo Benczur, director of the Martin Luther Institute in Budapest; and the Rev. Laszlo Dezsery, editor of the Evangelikus Elet, official Church organ.

Lutheran DPs Dedicate Own Church

Senatobia, Miss.—Latvian displaced persons dedicated a new church here, believed to be the first church property owned by DPs in the United States.

High Lutheran officials and Latvian diplomats attended the services which officially opened St. Paul's Evangelical Latvian church.

The house of worship was reconstructed from a former church by the DPs who contributed 2,000 man hours of labor and $3,500 in cash.

Members of the new congregation are 406 displaced men and women scattered over 1,000 square miles of Mississippi and even as far as Memphis, Tenn.

The Rev. Paul Kirsons, pastor of the church and himself a DP, summed up the story of his fellow Latvians and parishioners:

"We came to the United States with just a short little prayer, 'God Bless America.' And now we have a fine new church in which to worship."

The Rev. Valdmars Rolle, a pastor at nearby Clarksdale, delivered a sermon in Latvian at the dedication services here.

Israel Asked to Return Church Property

New York—An "overwhelming majority of Christian groups throughout the world are in favor of the return of all real property owned in Jerusalem by churches, missions, religious or charitable institutions."

This statement was made here by Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council.

Dr. Nolde said the Commission is urging the adoption of a proposal to this effect which has been submitted to the Trusteeship Council of the United Nations, now meeting in Geneva, Switzerland.

He pointed out that the United States has submitted an amendment to Article 36 of the proposed Statute for the Internationalization of Jerusalem, calling for the return of all religious property in Jerusalem to owners of record as of Sept. 1, 1939.

The decision on this issue is of "u most significance and importance t world Christendom, and particularly to world Protestantism," Dr. Nold said.

Dr. Nolde's views were supporte here by Dr. Paul C. Empie, executiv director of the National Luthera Council, which has a major interest i the future disposition of former Ger man Lutheran mission properties i Palestine.

Acting as the U.S.A. Committee fo the Lutheran World Federation, th Council is claiming jurisdiction ove land and buildings valued at an esti mated $25,480,000. Included are 1 parcels valued at $15,960,000 in terri tory controlled by Israel.

Both Dr. Nolde and Dr. Empi voiced the belief that religious prop erties in Palestine "must be returned to their owners or successors if ful religious freedom is to be safeguarded for all religious groups."

"An indication by the Israeli Government that it plans a just settlement of the property issue in Jerusalem," their statement said, "will be welcomed by Christians throughout the world as evidence of Israel's desire to respect the interests of all religious faiths in the Holy Land, and as a constructive, statesmanlike step toward world reconciliation and peace."

Church Court Named to Decide Status of Bishop Ordass

Budapest—A special Church court which will decide the future status of Bishop Lajos Ordass, imprisoned head of the Hungarian Lutheran Church, was elected here at a meeting of the Church's General Assembly.

The balloting created unusual interest in view of the fact that opinion among Hungarian Lutherans is known to be divided over whether or not Bishop Ordass should be allowed to continue in office after his release. The bishop has announced he has no intention of resigning.

The attitude of Bishop Ordass' supporters is admittedly at sharp variance with that of the new Church leaders, who are strongly pro-government and opposed to the bishop resuming control.

These leaders comprised a committee of six which was named by the Board of Elders to make the nominations to the special Church court, as well as to the ordinary Church court and various Church committees in order to eliminate individuals in opposition to the present Church leadership.

On the committee were Dr. Ivan

n, lay president of the Church; hop Zoltan Thuroczy, of the Tibis- District; Bishop Joseph Szabo of assagyarmat; Bishop Lajos Kem- , of the Central Banyai District; islaus Fejes, Church Attorney; and Rev. Julius Groo, general secre- y.

t was disclosed that the balloting, ich was secret, had to be repeated il the list of nominees submitted the committee of six was accepted. eanwhile, the new Church leader- p was said to be doubtful whether members of the special court could persuaded in favor of a "quiet re- val" of Bishop Ordass.

The issue will come to a head in gust when the bishop is due to be free after completing a two-year m for alleged illegal foreign cur- cy manipulation. It is considered likely that he will be released soon- although technically he is entitled a remission of part of his sentence "good conduct."

According to a detailed report in the angelikus Elet (Evangelical Life), urch weekly, the elections for the cial Church court, as well as for rious other Church committees which o took place at the Assembly meet- g, confirmed the position of the new dership, as expressed in an inaug- al address by Dr. Reok, who served chairman.

In his speech, Dr. Reok declared it is the will of the Church's leaders break with the past, judged by d, and to start courageously on the rrow path towards which we are led God in faith."

These words were interpreted to ean that the policy of the Lutheran urch in Hungary in the future will to keep rigidly within its spiritual ovinces and in no way become in- lved in the political or social life of e Communist-dominated country.

One of the leading items on the As- mbly agenda was a report presented Attorney Fejes regarding the dis- lution of all autonomous Lutheran cieties, as ordered by the govern- ent.

The Assembly "approved" the dis- lution order, which means the dis- ppearance of all kinds of Lutheran cial, literary and charitable groups. also means the early dissolution of e National Luther Association, one the biggest Protestant religious or- anizations in Hungary.

Hereafter, it was announced, all so- al, charitable and literary activities Lutherans will be carried on with- the administrative framework of e Church—in other words, under e supervision of State authorities.

The Assembly accepted the formal signation of Alexander Vargha, for- mer general secretary, who was brought to trial with Bishop Ordass and is now serving a three-year sentence. At the same time, the Assembly ratified the appointment of Mr. Groo as his successor.

1,123 Clergymen Back Melish Appeal

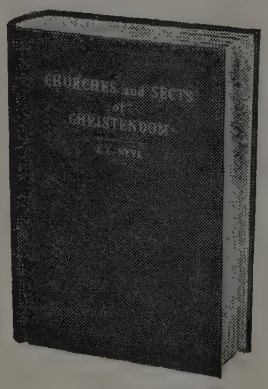
Brooklyn, N. Y.—Eight bishops and 1,123 other clergymen of the Protestant Episcopal Church have indicated their support of Dr. John Howard Melish, ousted rector of Holy Trinity church here, in his appeal of a Brooklyn Supreme Court decision which upheld his dismissal.

The clerical support for the 75-year-old rector was disclosed when Dr. Joseph F. Fletcher, professor at the Episcopal Theological School, Cambridge, Mass., asked permission to file a brief as "friend of the court" on behalf of the clergyman before the Appellate Division of the New York Supreme Court.

Dr. Melish was removed from his post as rector last April by Bishop James Pernette DeWolfe of the Diocese of Long Island because of his avowed approval of the "radical activities" of his son and assistant minister, the Rev. William Howard Melish.

Bishop DeWolfe's ouster order was later upheld by Justice Meier Steinbrink in Brooklyn Supreme Court. Dr. Melish's appeal is expected to be heard view of the judge sitting in the civil court, was the one church that con-

Churches and Sects of Christendom



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on the April calendar of the Appellate Division.

In his application, Dr. Fletcher noted that he was speaking for 1,123 of the 6,547 Protestant Episcopal clergymen in this country.

"We seek permission to file a brief," he declared, "because we believe that the issues of law involved in this case not only affect the rights of the parties to this appeal, but also affect the rights of all the clergy of the Protestant Episcopal Church and the rights of all congregations of such Church throughout the United States.

"The two issues with which we are concerned are: (1) the freedom of the priestly and prophetic functions of the ministry and (2) the security of tenure of the minister against dissolution of his pastoral relationship contrary to the expressed wishes of a majority of his congregation.

"We believe the construction placed upon the canons of our Church by the trial judge in this case to be erroneous."

Congregationalists Vote To Appeal Anti-merger Ruling

New York—The executive committee of the General Council of the Congregational Christian Churches, at a special meeting here, voted to appeal a Brooklyn Supreme Court ruling blocking merger with the Evangelical and Reformed Church or with any other Protestant group.

Justice Meier Steinbrink made the ruling on Feb. 20 in a declaratory judgment favoring the Cadman Memorial church and the Cadman Memorial Congregational Society, who opposed the merger. The union had been scheduled for next June.

In announcing its decision to appeal Justice Steinbrink's ruling, the committee listed twelve reasons for its action. These were:

(1) "The import of the decision goes far beyond the particular plan contained in the basis of union and its interpretations and prohibits a union even free from the objections raised as to this particular basis of union.

"The General Council is prohibited from amending its constitution to authorize it to enter into this basis of union or any other even though such amendment may be accomplished through the method provided in the constitution of the General Council.

"It is enjoined for all time from uniting itself on any basis whatsoever with the Evangelical and Reformed Church or General Synod or any other body thereof or with any other body or organization whatsoever.'

(2) "The polity of the Congregational Christian Churches is defined and frozen for all time by a judgment of a secular court.

(3) "The missionary, Sunday school, church building, ministerial relief, pension and publishing boards and societies, although they were not made parties defendant nor represented by counsel, have been ordered for all time to hold their funds in trust 'for the benefit, work, interest and activities of the Congregational Christian Churches and for the purposes of carrying out or aiding the Christian way of life through the basic principles, usages and polity of the Congregational Christian Churches and may not be alienated or diverted from these pu poses.'

"This is in direct conflict with t nature of the work that has been do and is being done by both the Ame ican Board and the Board of Hom Missions and by most of the oth boards, and restricts the powers gran ed in most of their charters.

(4) "The effect of this decision is t hold that even though there were future union with another denomina tion, if one church dissented, the ad ministration of the funds would con tinue with that one dissenting churc provided that church, according to th

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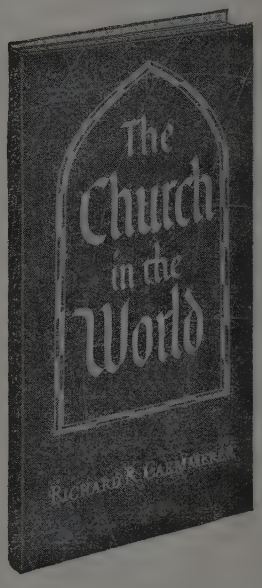

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ied to represent the Christian way life 'through the basic principles, ges and polity of the Congrega- al Christian Churches.'

5) "By implication, all other de- inations of a polity similar to ours frozen in their present status if so ch as one church dissents from a n of uniting with any other denom- tion, the penalty being the loss of control of the denominational tem- alities and missionary funds to the senting church.

6) "In our opinion this is the first e in the history of the United tes that a civil court has, by in- ction at the instance of a small nority, attempted to enjoin perman- ly, steps to unite two Protestant de- minations.

7) "It likewise is the first time that attempt has been made to impose n present and future property held independent boards, not parties be- e the court, a trust for a purpose d down by the court in disregard the long established provisions of state charters of the boards.

8) "It is also the first time that a rt has laid down the penalty, that a denomination attempts such a ion involving departures significant y to a small minority, the denom- tion and its associated boards and ieties would surrender the benefit the property which has been re- ved by them for the purposes set th in their charters.

(9) "The import of the decision is t the Congregational Christian de- mination, and any other denomina- n similarly organized, is to have as ny different masters as there are al churches.

"The denominational officers, mem- rs and its associated boards must rk under the hazard of fine and l sentences if they use funds for rposes which do not accord with the urt's interpretation of 'the basic inciples, usages and polity' of their nomination.

(10) "It is clear that the shadow of il restraint, has, by this decision, en cast over the whole movement r unity among Protestant denomin- ions.

(11) "It is equally clear that the wer of a denominational fellowship adapt itself to changing conditions d to effect the growth essential to e Christian religion will be seriously d gravely restricted if this decision nds.

(12) "This decision is that of a lower urt. The issues in this case are so portant that they require a review d consideration by a higher court." The appeal will be carried to the ppellate Division of the Supreme ourt of New York.

School Administrators Oppose Parochial School Aid

Atlantic City, N. J.—With only a few dissenting votes, the American Association of School Administrators adopted a resolution here opposing the use of public funds for the support of parochial schools.

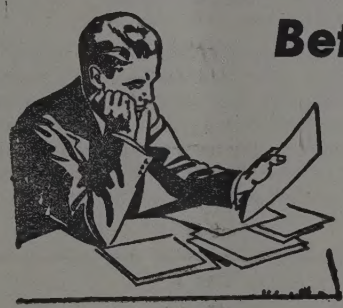
The resolution was one of a score adopted by more than 11,000 public school executives attending the Association's 76th annual convention.

A minority report, which called the resolution "unnecessary and harmful to the cause of public education," failed to receive even token support from the educators.

Headed "Public Funds for Public Schools," the resolution read:

"We believe the American tradition of separation of Church and State should be vigorously and zealously safeguarded. We respect the rights of groups, including religious denominations, to maintain their own schools so long as such schools meet the educational, health, and safety standards defined by the states in which they are located.

"We believe that these schools should be financed entirely by their supporters. We therefore oppose all efforts to devote public school funds to either the direct or indirect support of these schools."



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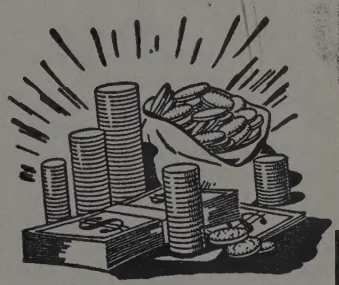

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Reports Lutheran Unity Practices Growing

Minneapolis, Minn.—Lutheran unity "is much farther advanced in practice than it is in theory," Dr. Paul C. Empie, executive director of the National Lutheran Council, said here at the Council's 32nd annual meeting.

Dr. Empie told representatives of the eight Church bodies participating in the Council that progress in Lutheran cooperative work has been "far more significant than most people realize," and has resulted in "substantial achievement."

He stressed the need to maintain and intensify the degree of cooperation in view of the postwar situation at home and abroad.

"In dealing with international organizations or with national governments," he added, "it is crystal-clear that if we intend to do anything at all as Lutherans we must do it together."

A plea that theological seminaries train students for the military chaplaincy was made to the Council by Chaplain (Col., Ret.) Gynther Storaasli, secretary of the Council's bureau of service to military personnel.

Lectures on the needs, requirements, duties and functions of the military chaplaincy should be included in the curriculum of Lutheran seminaries, he said, adding:

"The military chaplaincy deserves the best the churches have to offer in the way of pastor material."

Chaplain Storaasli reported to the Council that its eight participating bodies have a total of 510 chaplains, consisting of 51 in regular service of the Army, Air Forces and Navy, 48 reservists on extended active duty, 394 inactive in the Officers Reserve Corps and 17 in the National Guard.

Religion in Education Pressing Issue, Lutherans Told

Minneapolis, Minn.—The National Lutheran Council was told by a college president there that the "most pressing issue" in educational circles today is the place and function of religion in education.

Dr. Morris Wee, president of Carthage College, Carthage, Ill., said the concept of separation of Church and State "has led American education into a pattern which does not normally allow for religious concepts in the curricula of state colleges and universities.

"However," he added, "college and university administrators are keenly aware of the fact that religion is not only an area of life which ought to be included in a truly complete educational pattern, but that it is essential to the basic American concept of the rights and dignity of the individual."

As a result of this awareness, Dr. Wee said, universities are now establishing national conferences on such themes as "Religion in Education" and "The Crisis in the University." He said there is also a strongly developing program of adding college chaplains to university faculties and departments of religion to the curriculum.

"Today," he observed, "the university is looking to the churches for concrete suggestions as to how to meet this critical problem."

Dr. Wee spoke as retiring executive secretary of the Council's division of student service, a position he held for four years until he became Carthage president Jan. 1.

Lutheran Leader Warns On Chinese Situation

Minneapolis, Minn.—A warning that "any Marxist movement is basically anti-Christian" and that "China is no exception" was made here to the National Lutheran Council by Dr. Franklin Clark Fry, New York, president of the United Lutheran Church in America.

Consequently, he said, any consideration that may be shown the Christian Church by the Chinese Co

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nist government "will be an ex-dient."

"The degree of expediency will de-nd upon the domestic and interna-nal pressures that will impinge on e government from time to time," . Fry said in his report as chair-n of the Council's commission on unger churches and orphaned mis-ns.

Dr. Fry noted that the Rev. Arthur Olson of the Lutheran Free Church, o is director of the China Branch the Lutheran World Federation, as not faith in the possibility of rking with a free hand under the w government," although some mis-naries in China are "guardedly op-istic."

Reports from the Finnish, the Nor-gian, the Augustana and the Evan-lical Lutheran Church fields, he ded, reveal intimidation of youth, heduling of Marxist indoctrination sses to compete with worship serv-s, confiscatory taxes and other re-essive measures.

"If our conclusions are correct," Dr. y said, "the human decision will be close shop. But we are not called confer with 'flesh and blood,' but to faithful. The new opportunities in ina will come of God's making. ur waiting time must not be a time r sitting down, but an hour for anding to scan the horizon to see hat God is bringing about."

It was disclosed in Dr. Fry's report at missions and minority national urches in Asia and Africa, deprived the support that formerly came om central Europe as a result of orld War II, have received nearly ,500,000 during the past nine years om Lutherans in America. This ear's budget will be about $750,000.

In a report by the Rev. John A. herzer, New York, secretary of the ouncil's desk for European affairs, e Council was told that no financial material aid has been sent to the utheran Church of Hungary by Lu-erans in America since the "unjust rrest and trial" of Bishop Lajos Or-ass of Budapest in the fall of 1948.

Mr. Scherzer said that the present urch leaders in Hungary, who have e sanction of the Communist gov-rnment, have made overtures for the establishment of relationships with e Lutheran World Federation and e National Lutheran Council, but at a conference held last summer produced no satisfactory solution for basis on which cooperation could be stablished."

Dr. Fredrick A. Schiotz, New York, xecutive secretary of the Council's ommission on younger churches and orphaned missions, said the attainment of political independence by various countries throughout the world "gives momentum to a growing conviction that the time-table for the transfer of administrative responsibilities to the younger churches must be advanced."

He said that "our people have to give more and more thought to this development in missions," adding he meant particularly "the people who contribute the gifts for overseas work."

Lutherans Launch Rural Service Institute in China

Hong Kong—A Rural Service Institute to assist needy farmers in Kwangsi Province has been launched by the American Lutheran Mission, Lutheran Swedish Mission, United Lutheran Mission, and Lutheran Augustana Mission.

Work has been started in four small communities—Lo Yung, Sha Pu, Wu Yu and Liuchow—and despite the entrance of the Communists it is expected that the program will continue without "much trouble."

At Lo Yung, a tractor team plowed 66 acres to be planted in wheat. Ten tons of fertilizer were brought in to a central place for distribution. The plowing of other waste land for the farmers is now going on.

At Sha Pu, an adult education program is being sponsored by the Institute. A male nurse has been sent there to open a clinic and to minister to the outpost with the assistance of the hospital in Liuchow. A cooperative farm has been started where refugees may be rehabilitated, and the Lutheran Church of China is planning to begin a congregation among them.

The Rural Service Institute is under the direction of Dr. Martin M. C. Yang, with a staff of eight assistants.

Church Councils Asked to Oppose Vatican Envoy

New York—Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, has called upon Protestant ministers and laymen to inform the State Department they are opposed to U.S. representation at the Vatican.

In a telegram sent to 142 state and local church councils, Dr. Cavert said:

"Present pressure to appoint a regular ambassador to the Vatican reported very heavy. Prompt expressions of Protestant convictions to Secretary of State Dean Acheson from ministers and laymen urgent."

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Court Upholds Bible Reading in Schools

Paterson, N.J.—There is nothing unconstitutional about the state law which requires the reading of parts of the Bible at the opening of each public school day, according to a ruling here by New Jersey Superior Court Judge Robert H. Davidson.

Judge Davidson denied an injunction sought by Mrs. Anna E. Klein, mother of a 17-year-old Hawthorne, N.J., high school girl, and Donald R. Doremus of East Rutherford, a director of the United Secularists of America, which would have forbidden teachers in Hawthorne from reading the Bible to their classes.

In his decision Judge Davidson said:

"A repetition of the Lord's Prayer without comment or remark, and a reading from the Old Testament of the Holy Bible without comment, as the book best adapted from which to teach children and youth the principles of piety, justice and a sacred regard for truth, love for their country, humanity and a universal benevolence, are certainly not designed to inculcate any particular dogma, creed, belief or mode of worship, and accordingly the provisions of the New Jersey statute under review do not contravene the First and Fourteenth Amendments of the United States Constitution."

The plaintiffs had argued that the reading was religious education with an expressed preference for one or more sects over others and was a violation of the principle of separation of Church and State.

Southern Baptists Withdraw from Foreign Missions Conference

Richmond, Va.—The Foreign Mission Board of the Southern Baptist Convention, meeting here, voted unanito withdraw from the Foreign Missions Conference of North America, of which it has been a member since 1899.

The action was taken in view of the likelihood that the Foreign Missions Conference will decide to affiliate with the proposed National Council of the Churches of Christ in the U.S.A.

A meeting of the Conference is scheduled for Philadelphia, April 26-27, to reconsider its action of January, 1949, rejecting membership in the Council.

At the Philadelphia meeting a special committee will recommend that the Conference merge with the National Council to become the latter's division of foreign missions.

In its resolution, the Baptist board said its withdrawal would "leave the Conference free to make such changes in its structure and functions as a majority of its members may deem suitable to their needs."

"If the Foreign Missions Conference is to function effectively for its members who will have membership also in the National Council," the resolution added, "it must maintain an organic relationship with the National Council of Churches which will not be in accord with the vote taken in January, 1949, and which will not be acceptable to our Board."

In recommending withdrawal, the Board expressed its "appreciation of the fairness of consideration that we have received at all times from the officers and members of the Foreign Missions Conference."

Southern Baptists have consistently declined to become members of general interdenominational agencies. The National Council will merge the principal interdenominational Protestant bodies in the United States.

Says Protestants Have Major Stake in DP Legislation

Minneapolis—Protestants have the major stake in the displaced persons' legislation pending before Congress, delegates to the national charities conference of the Evangelical Lutheran Church were told here.

Because of their slow start in assisting refugees under the present DP act, Protestants have most to gain from new DP legislation, Dr. Howard Hong, professor at St. Olaf College, Northfield, Minn., said.

Dr. Hong returned last summer from Germany where he served for two years as senior field representative for the Lutheran World Federation's service to refugees and also as director of the World Council of Churches' spiritual ministry to refugees.

"With the passage of a new DP bill and the continuation of resettlement programs in other countries, such as Australia," he said, "it should be possible to complete the solution of the first European refugee problem—the Nazi-Soviet created refugees of the war."

German Protestants Open Social Work School

Betzdorf, Germany—Aided by American Lutherans, an Evangelical School for Social Work has been set up at Friedewald Castle near here to provide special training courses for Protestant clergymen and laymen engaged in all types of social activity.

The inauguration ceremony was witnessed by Dr. Hans Lukaschek, Federal Minister for Refugee Affairs in the Western German government, and representatives of the governments Rhineland-Palatinate and North-Rh Westphalia.

Aiming at strengthening the Ev gelical Church's role in social life, institute will seek to inculcate a th ough understanding of Christian im cations and opportunities in the w of those associated with such groups workers' organizations, trade uni parliaments, and relief bodies.

Establishment of the social sch including necessary repair work Friedewald Castle and subsidizing courses for the next two years, made possible by a donation of $50, from Lutherans in the United Sta

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Slovak Lutheran Leaders Said to Take Loyalty Oath

Prague—Two high-ranking Luthe leaders in Slovakia have taken oath of allegiance to the Commun dominated government, according to official announcement from Bratisla

They are General Bishop Vladir Cobrda and Bishop Ruppeldt, of Slovak Lutheran Church, largest Pr estant body in Slovakia.

The Bratislava announcement s that Chief Rabbi Elias Katz, head the Council of Jewish Communities Slovakia, had also taken the loya oath. Jews in Slovakia are estimat to number about 10,000.

THE ISMS

Socialism: If you have two cov you give one to your neighbor.

Communism: If you have two cov you give them to the government a the government then gives you so milk.

Fascism: If you have two cows, y keep the cows and give the milk to t government; then the government se you some milk.

New Dealism: If you have two cow you shoot one and milk the other; th you pour the milk down the drain.

Nazism: If you have two cows, t government shoots you and keeps t cows.

Capitalism: If you have two cow you sell one and buy a bull.—*Encycl pedia of Creative Thought.*

The local office of the Veterans' A ministration received this letter: "M wife left me. Nobody supports me no I don't have a dime. I want to go school and learn to write books a things. So please send me $65 eve month."

A Hollywood producer's wife wante her portrait painted by a local artis "Nonsense," declared the producer, am sending you to Europe to have yo painted by one of the old masters."